

PLAN OF THE WORK

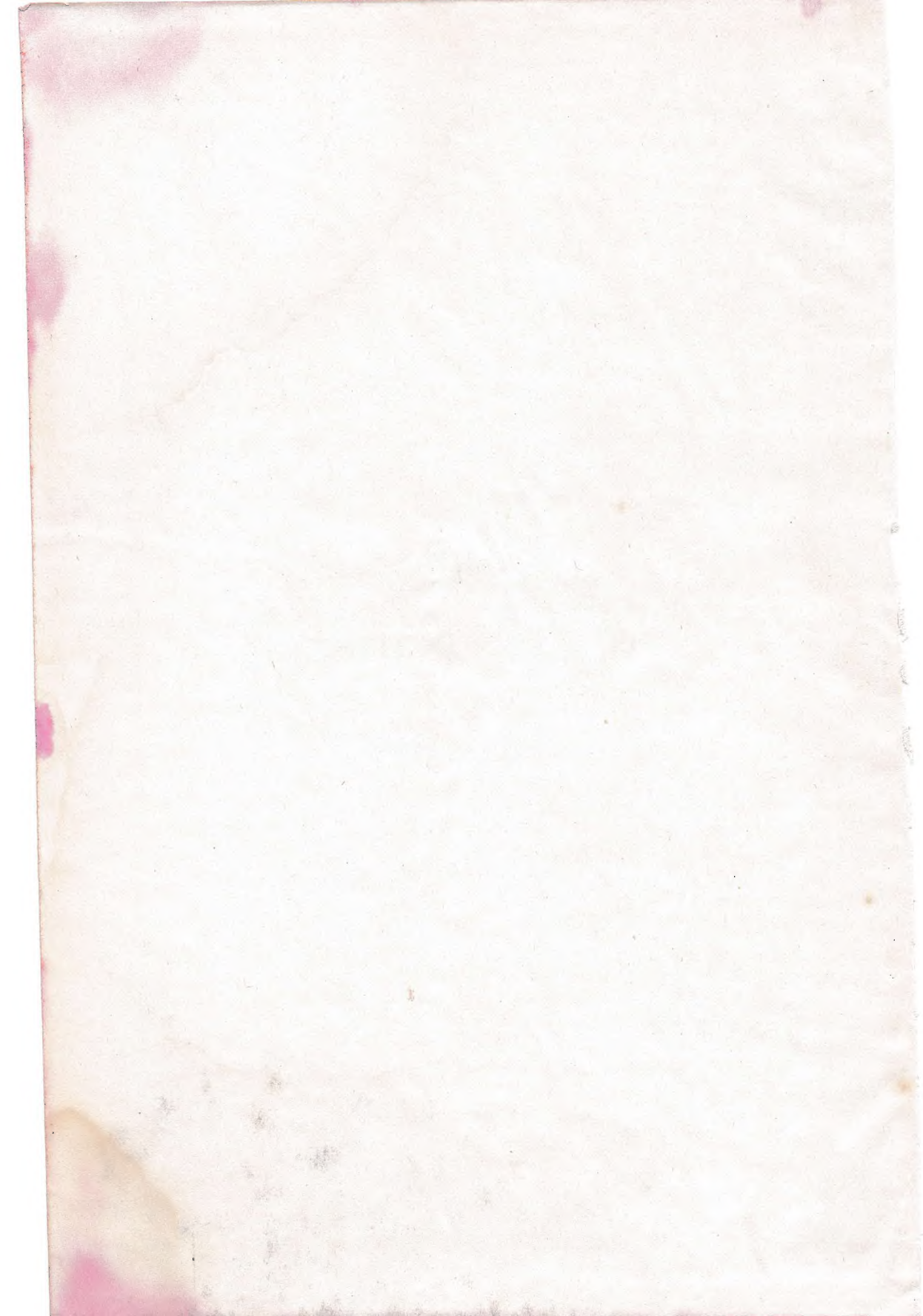
The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia] BOLIVIA BRAZIL</p> <p>BRITISH EMPIRE I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador) CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia)</p> <p>DAHOMAY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo)</p> <p>ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA</p> <p>FINLAND FIUME FORMOSA FRANCE See also Algeria</p> <p>FRENCH COLONIAL EMPIRE I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis)</p> <p>II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is</p> <p>III. IN ASIA French India French Indo-China See also Annam Cambodia</p> <p>IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG GREECE Greenland (See Denmark) GUATEMALA</p> <p>HAITI HAWAII HEJAZ HONDURAS HUNGARY</p> <p>ICELAND INDIA See also Burma, Nepal IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession</p> <p>JAPAN See also Formosa Korea</p> <p>KHIVA KOREA Kurdistan (See Armenia & Persia)</p> <p>LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG</p> <p>MADAGASCAR MANCHURIA Mesopotamia (See Irak) MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO</p> <p>NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES</p> <p>NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is. NICARAGUA NORWAY</p> <p>OMAN</p> <p>PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPEN- DENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique</p> <p>RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine</p> <p>SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro</p> <p>SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland) SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa</p> <p>SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco</p> <p>SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon</p> <p>TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva TURKEY See also Arabia, Syria</p> <p>UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands</p> <p>URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia)</p>
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VOLUME ONE



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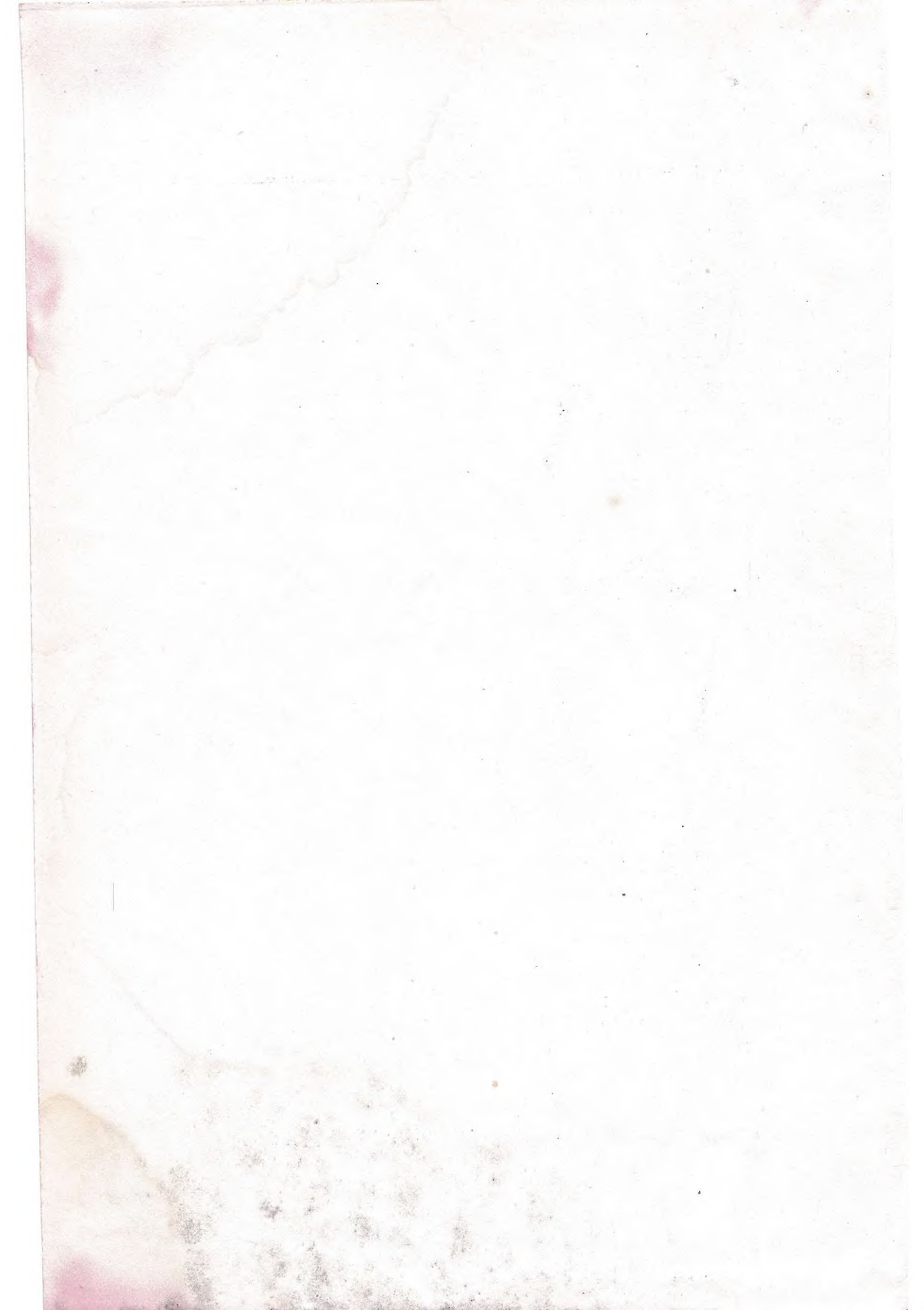






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AFRICA

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PEOPLES OF ALL NATIONS

Editorial

PEOPLES and NATIONS are words that have been much on tongue and pen in recent years. Since the outbreak of the Great War national spirit has been more active in the minds of men than at any other time in history.

By its very existence the League of Nations recognizes the ineluctable fact of nationalism, though an eminent statesman, in describing the spirit of nationalism as "the curse of Europe," looks to the League somehow to abolish that spirit, and one of our seers, among his after-war visions, has seen a "world state," in which, presumably, national distinctions are blurred and all humanity exists in some strange neutral tint.

Survey of the Living World To-day

IN this brief note we cannot discuss the merits of nationalism or the "self-determination of small peoples." These matters are mentioned merely to indicate the interest that has been awakened in the study of the world's nationalities, whether that be in the hope of making them all pursue one ideal and conform to one pattern, or the better to understand how sharply they differ from each other.

Here we are concerned with things as they are, and it is the aim of this work to quicken the interest of the English-reading public in the peoples of other nations, their racial origins, their history, their manners and customs, at a time when the need for such knowledge will not be called in question either by those who see in the spirit of nationalism a good thing or by those who denounce it as a curse.

"The Proper Study of Mankind is Man"

A PROPER knowledge of the races of mankind that are sharing with us in the life of the globe to-day is essential to anyone who would lay claim to be decently educated. It scarcely needed the Great War to make intelligent persons understand how the complex machinery of modern civilization has brought peoples of very distant areas of the earth into a relationship, the closeness of which is often realized only when some temporary breakdown in that machinery occurs.

The war at least made plain to the most unobservant that no nation can live unto itself alone, and in that degree it stimulated the sort of study which this work seeks to advance.

A New Picture of the Post-War World

IT was determined that the task of presenting an entirely new picture of the post-war world in its living actuality should be attempted, and, after due consideration, the national unit was found to offer the most practical method of treatment. By arranging the nations of the world in their alphabetical order, rather than following any geographical sequence, a pleasing variety of subject resulted.

Merely to describe the peoples of all nations in their habits as they live, and to illustrate them profusely, did not seem adequate to the purpose in hand; hence the historical chapters, in which every nation's story is briefly retold by skilled historians.

Only Writers of Accepted Authority

THAT every country in the world should be depicted anew by a writer of accepted authority upon it was a cardinal condition of our plan. At the risk of being invidious in naming any of the hundred distinguished writers whose contributions have helped to make **PEOPLES OF ALL NATIONS** the unique authority it may claim to be, the names of Sir Frederick Lugard, Sir Valentine Chirol, Dr. Grenfell, Sir Percy Sykes, and Sir Francis Younghusband, so eminently identified as these are respectively with West Africa, India, Labrador, Persia, and Tibet, may be noted merely as illustrative of this quality of our work.

Entirely New Series of Pictorial Documents

WHILE great pains have been taken to ensure that our literary contents shall be the best that can be produced by our best writers, the labour and expense involved on the pictorial side of the work exceed anything ever before attempted in a publication of this kind; for it was felt that the easily obtainable views of places and racial types fell much below the standard aimed at here.

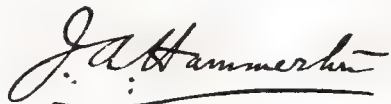
To bring together an entirely new collection of photographs of world-wide interest meant a great task, but a task that has been faced, and with what success let the pages that follow bear witness.

An Unequalled Pageant of all Mankind

PHOTOGRAPHERS in all parts of the world have been at work expressly to enrich our pages, and several of Britain's finest experts in camera craft have undertaken foreign journeys exclusively on behalf of **PEOPLES OF ALL NATIONS**. Each photograph—and none but direct camera reproductions of actual life appear—has some lesson to teach, either in racial character, native craftsmanship, or custom.

With comparatively few exceptions the illustrations are printed here for the first time, and apart from the interest and authority of the literary contents, the richness and variety of the photographic collection provide a fascinating and unrivalled pageant of living mankind, the study of which cannot fail to prove of high educational value.

THE FLEETWAY HOUSE,
LONDON, E.C.4



A GALLERY OF CONTRIBUTORS

MORE than one hundred writers of distinction, and some three hundred expert photographers, have cooperated in furnishing the literary and pictorial contents of this work. Below we present seventy portraits representative of the distinguished group of explorers, travellers, and historians whose original contributions stamp with authority the pages of

PEOPLES OF ALL NATIONS



ALGERNON E. ASPINALL
Sec. West India Committee. Author: *Red Sea West Indies*. Contributes *British Empire in America*



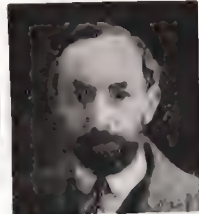
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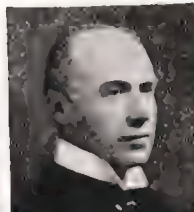
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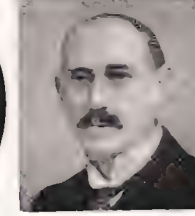
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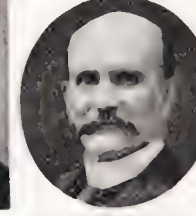
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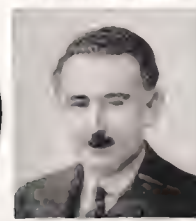
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PLAN OF THE WORK

The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia]) BOLIVIA BRAZIL BRITISH EMPIRE I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador) CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia) DAHOMY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo) ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA FINLAND FIUME FORMOSA FRANCE See also Algeria FRENCH COLONIAL EMPIRE I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis) II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is. III. IN ASIA French India French Indo-China See also Annam Cambodia IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG GREECE Greenland (See Denmark) GUATEMALA HAITI HAWAII HEJAZ HONDURAS HUNGARY ICELAND INDIA See also Burma, Nepal IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession JAPAN See also Formosa Korea KHIVA KOREA Kurdistan (See Armenia & Persia) LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG MADAGASCAR MANCHURIA Mesopotamia (See Irak) MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is. NICARAGUA NORWAY OMAN PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPENDENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland) SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva TURKEY See also Arabia, Syria UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia</p>
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THE DAWN OF NATIONAL LIFE

*An Outline of Racial Origins: How Man Emerged
from the Horde at the Call of the Tribal Spirit*

By **SIR ARTHUR KEITH, F.R.S., F.R.C.S., LL.D.**

Author of "The Antiquity of Man," "Nationality and Race," etc

IF we would seek for a rational explanation of how mankind has been fashioned into diverse races, and how modern nationalities have come into being, we must go far beyond the bounds of history in its written form. From the number of early cemeteries

and graves in Upper Egypt, we may draw the conclusion that some 6,000 years before the birth of Christ if not earlier, a discovery had already been made which was destined to revolutionise the world of mankind. This discovery was the knowledge of agriculture—the art which made any tract of land, one which was scarcely sufficient to sustain a single soul by its natural produce, sufficient to carry a hundred families. By this art the sparsely distributed natives of the valley of the Nile

became, in a few generations, the teeming millions who served the Pharaohs. It is the knowledge of agriculture that has clothed large parts of the earth with a close carpet of humanity.

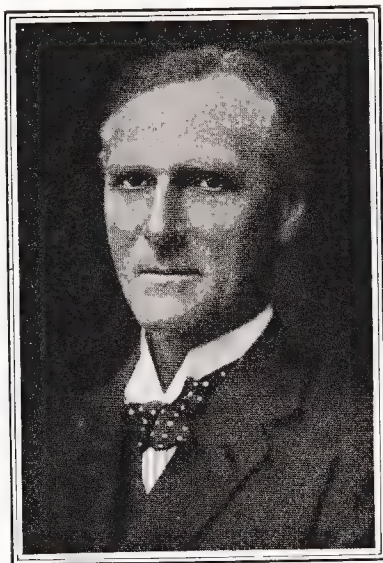
To take a modern example from our own homeland, an area in the valley of the Thames which could scarcely have supported twenty wandering families in Neolithic times by its natural produce of plant, fish, and game, now provides homes for over seven millions of Londoners

The discovery and improvement of agriculture have made massed populations and crowded nationalities possible, and wrought a evolution in the conditions of human existence. This critical step forward marks the close of an ancient order of things and the dawn of our modern world.

The discovery of agriculture coincides with another important event—the beginning of the Neolithic period, the last of man's many phases of stone culture. Experts are almost unanimous in placing the beginning of man's Neolithic culture at a date some 6,000 or 7,000 years before the birth of Christ. Thus it will be seen that the dawn of our modern world of crowded nationalities is a comparatively recent event in man's immensely long history. It was not until some 3,000 years before

Christ's time that men found out how to replace weapons and implements of stone by others wrought in metal—first in copper or bronze, and then in iron. The Bronze and Iron Ages represent only the latest pages of the voluminous history of mankind.

For the anthropologist there are but two well-marked phases in human history. The first phase is that of natural subsistence—an infinitely long and monotonous chapter—stretching



Arthur Keith

Photo, Russell

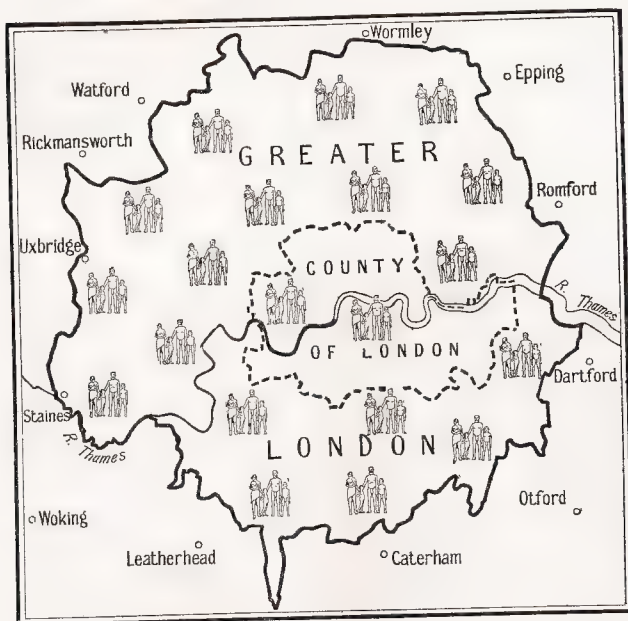
over a million of years or more. The second is the phase of artificial subsistence—which we have just seen to be a short chapter—covering a period of 8,000 years, or 10,000 at the very utmost. This later period has been one crowded with events which have a critical bearing on the present and future welfare of

early humanity, when modern races of mankind were being fashioned and the qualities of their brains and minds were being evolved. No land offers us such advantages for our present purpose as does the continent of Australia. Until a little over 150 years ago, when Captain

Cook arrived there, it was the most secluded part of the earth's surface, the most remote from the tides of civilization which swept the continents lying to the north of the Equator.

If a breeder were in search of a primitive stock of humanity, with the view of evolving from it, by means of artificial selection, breeds or races comparable to the more distinctive types of modern mankind—such as the Negro of Africa, the Mongol of Asia, and the Caucasian of Europe—he would select for his purpose the dark-skinned natives of Australia. They represent an old or primitive type of modern humanity.

They have many Negroid traits, some Mongolian, some Caucasian features, and many other characters which may be



WHEN ONLY 100 PERSONS COULD LIVE IN LONDON
In prehistoric times, before man had discovered the great secret of agriculture, the area now covered by Greater London could support only about 100 individuals. Its total possible population at that early stage is shown by the figures on the map. To-day, seven and a half millions of human beings are massed in the area

mankind. It was during this period that the actors in the great drama of humanity took up their present places on the world stage. But when it comes to the understanding of racial and national problems, the first and long natural phase of man's history is by far the more important, for it was in this period that the existing races of mankind became differentiated and came by their mental qualities and bodily characters. The mental outlook which has been inherited by modern man was shaped then.

Fortunately for our present purpose, it is still possible to study the conditions of life which prevailed in the world of

termed low or primitive. The conditions under which they spend their lives represent a stage which prevailed in all parts of the world before the art of agriculture was discovered. At the date of Captain Cook's arrival the native population of this vast continent—probably under a quarter of a million souls—was divided and subdivided into a myriad of tribal islets.

The manner of life led within one of these islets we may glean from the recent and instructive researches of Professor Baldwin Spencer and Mr. F. J. Gillen in Central and Northern Australia. We may select the Warramunga tribe, occupying a sharply delimited

territory, equal in extent to the combined areas of Yorkshire and Lancashire, situated almost in the heart of the continent. Their country is an arid plain, covered by Mulga scrub, crossed by ranges of hills, and provided with no natural frontier barriers. So barren does the land seem to a European visitor that he is puzzled to know how the natives manage to obtain a livelihood, for they are entirely dependent on the natural produce of their arid plains and almost waterless creek-valleys.

Over this country the Warramunga are scattered, divided into local bands or groups, each group confining its wanderings to a definite and recognized district of the tribal territory. Each local group is composed of closely related indi-

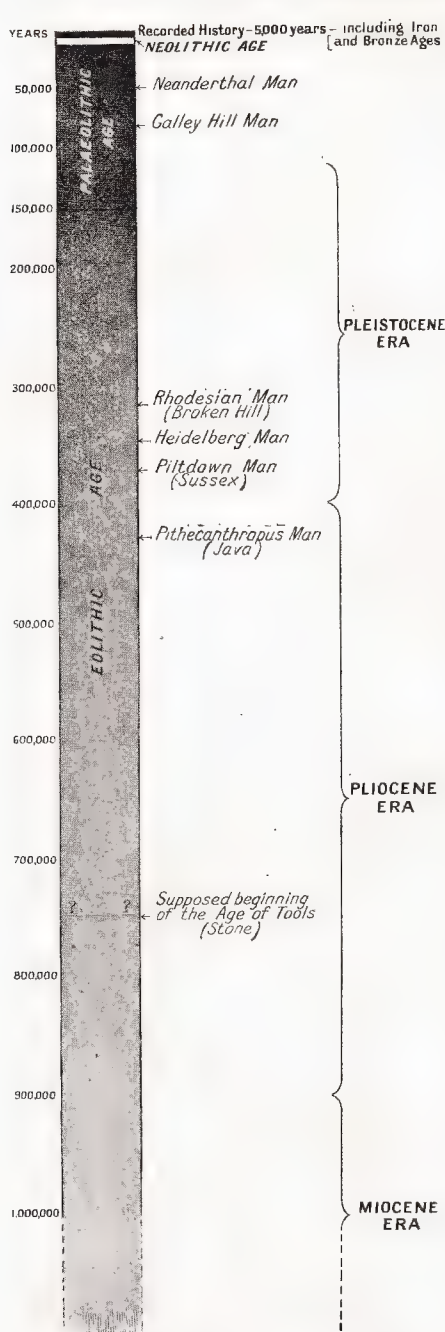
viduals, the older men serving as heads or advisers. A common speech prevails throughout the members of the tribe, with a tendency to form local dialects. Elaborate ceremonies bring local groups together at intervals, and assist to keep up a community of interest and of organization throughout the whole tribe.

The Warramunga are surrounded by five other tribes, each of which has its marches strictly delimited. Each has its own tongue; in ceremonies and in beliefs, each tribe differs in detail. A strict understanding of territorial limits, a decided difference in speech, and slighter differences in customs, habits, beliefs, and ceremonies tend to isolate neighbouring tribes. Marriage across the tribal frontier line is rare: organized



THE DISCOVERY THAT MARKS THE DAWN OF OUR MODERN WORLD.
The discovery of agriculture was the event which changed the whole face of the world. The first man who discovered the use of the hoe laid down a new knowledge which "has clothed large parts of the earth with a dense carpet of humanity." The Natives native seen above, whose agriculture is limited to the use of a primitive hoe, is not greatly advanced beyond the primitive discovery.

Photo J. R. B. B. B.



AGE OF MAN ON THE EARTH

This diagram, prepared by Sir Arthur Keith, is based upon two scales of time, one estimated by the age of geological deposits and the other by the evolution of human implements. Note how brief a period in comparison to the whole is the recorded history of man

warfare of tribe against tribe is unknown; but perpetual inter-tribal vendettas across frontier lines serve to keep the people of one area separate from those of surrounding areas.

No matter which part of the Australian continent we had visited before the arrival of the white man, we should have found it divided up, each area being the circumscribed homeland of a local or family group. We should have found that a number of these local groups regarded themselves as forming part of a natural community or organization to which we may give the name of tribe. Nowhere on the Australian continent do we find evidence of disturbances wrought by the impact of migratory or invading hordes. Evolution worked out its ends by increasing the numbers and territory of successful tribes at the expense of their less vigorous and less prolific neighbours.

PHASE of life that ended 8,000 years ago in Europe but is still existing in Australia

The state of human existence which can still be seen in Australia represents for us the conditions of human life in all parts of the world during the long epoch of man's natural or primitive subsistence. In Europe this phase began to come to an end some 8,000 years ago. It was amidst these primitive conditions that the numerous races and breeds of modern mankind became differentiated from each other. In such conditions, too, extinct human forms, which we know only by the discovery of their fossilised skull and bones, became evolved.

It is only when we look deeply into the problem of the origin of modern human races, and search for the machinery which Nature has employed to bring them into existence, that we see the importance of the factor of isolation. This factor of isolation was forced on Darwin's attention when he visited the Galapagos Islands, and found each with its peculiar species of birds and turtle.

It was not necessary for Nature to place primitive mankind on an archipelago of islands scattered in a

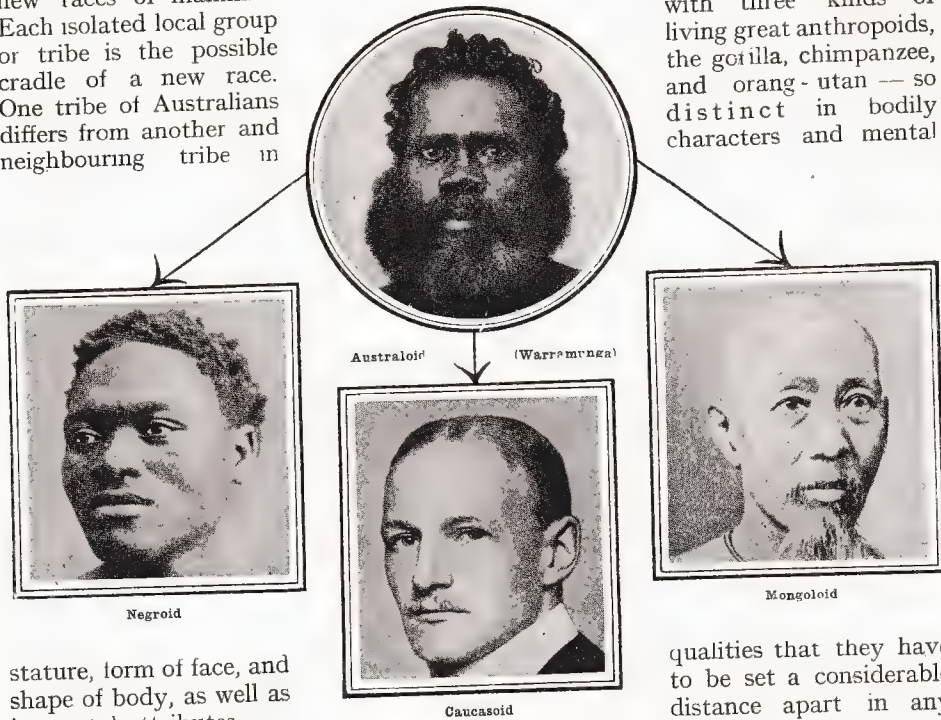
vast sea to secure the isolation of human groups; she obtained the same effect by creating and fixing in the human brain that assemblage of instinctive mental reactions that we are all familiar with a "tribal spirit" or "clannishness."

The tribal instinct is an essential part of Nature's machinery for the production of new forms of humanity—new races of mankind. Each isolated local group or tribe is the possible cradle of a new race. One tribe of Australians differs from another and neighbouring tribe in

mental qualities which constitute the tribal instinct divide mankind into groups or nations, and have been an essential factor in evolving the black, yellow, and white races of mankind from a common ancestral stock.

In searching for light on the earliest stages in human evolution help can be obtained by studying the animals most nearly related to man. For many years

we have been familiar with three kinds of living great anthropoids, the gorilla, chimpanzee, and orang-utan—so distinct in bodily characters and mental



stature, form of face, and shape of body, as well as in mental attributes.

If the tribal spirit, which is so deeply engrafted in human nature, could be eradicated—if that mental quality which Professor F. H. Geddings, in "The Principles of Sociology," has named "consciousness of kind" were to be bred out of the human brain, then the racial frontiers of the world would break down, and mankind would mingle and become reduced to a grey uniform mixture throughout the world. It is the ever present reaction of the tribal spirit that maintains racial frontiers. These

OUR ANCESTRAL BLACK

The existing Warramunga of Australia represent the original stock from which the three great modern races have developed, as suggested in the above grouping

qualities that they have to be set a considerable distance apart in any evolutionary scheme of classification. The orang is native to Borneo and Java; the gorilla and chimpanzee are now confined to Africa. The

difference between these apes is so great that they have to be classified or grouped not as separate species, but as separate genera. In the ancient world of mankind there were wide gaps of a similar kind between human types: some of the extinct human forms, which are known from their fossil remains, were so different in structure from the modern breeds of men, and were marked off

from each other by such pronounced anatomical characters, that they have to be given separate specific or even generic rank. They were as far apart in the evolutionary scale of the human world as the jackal, wolf, dog, and fox are in the canine world. All the breeds or races of modern man, on the other hand, are no farther apart in the evolutionary scale than the modern breed of dogs, such as the bulldog, greyhound, sheep-dog, and spaniel.

SCIENCE, despite its progress, has only recently found new marvels of human development

In the later phases of the period of man's natural subsistence, the ancestral stock of modern man thrived, expanded, and came gradually to occupy the whole surface of the earth, ousting and extinguishing all the representatives of competing and more ancient human types. There must have been some qualities of brain and body in the ancestral stock of modern man that gave it a winning advantage over all its rivals. As this modern stock thrived and expanded, broken up as it must have been into scattered, isolated, local groups, it in turn underwent differentiation and gave rise to the various human breeds or races that carpet the surface of the earth to-day.

Breeders will agree that the persistent separation of a primitive community into local or tribal groups is highly favourable to the creation of new races or breeds. But how is it that Negroid features have become most pronounced in the natives of tropical Africa, Mongoloid features in the natives of North-Eastern Asia, and Caucasoid or European features in the natives of Europe?

In late years Nature has unlocked some of the secrets of her mechanism for the production of new forms of man and beast. It has been found that there exists in the human body just as in that of every vertebrate animal, a number of growth-regulating glands, each exercising its own peculiar effect on the growth of body and brain. Two are situated within the skull and

attached to the brain—the pituitary gland and the pineal gland. Another is placed in the neck—the thyroid gland. A fourth is placed near the kidneys—the adrenal gland; while the fifth, or interstitial gland, forms an intrinsic constituent of the sex or seed glands.

The fact that removal of the sex glands alters the bodily form and mental character of human beings is knowledge of olden times. But it is only in recent years that we have learned how the effect is produced. We now know that the sex glands and each of the other glands just mentioned are small but complex chemical laboratories in which substances named hormones are produced. These hormones are passed in minute quantities into the circulating blood and are by this means carried to every member and part of the body, where they exercise a regulating or controlling influence on growth and form.

MYSTERIOUS glands that determine sex and stature and shape new types of human beings

Medical men are only too familiar with the disturbances of growth which follow disorderly action of one or more of these glands. For instance, the pituitary gland may assume an abnormal size, with the result that the growth of the whole body changes. A young man or woman so affected will shoot up into a giant or giantess. If, on the other hand, the gland is reduced in size or action, dwarfism results. We know, too, that adult individuals who suffer from enlargement of the pituitary gland become transformed in appearance in the course of a few years. Their faces become rugged and long, their jaws big, and their noses prominent. Their feet, hands, skin, hair, and mental nature change, so potent are the hormones emanating from the pituitary gland in the shaping of bodily characters.

Medical men are also familiar with the growth effects which follow disordered action of the thyroid gland. The effects are different from—almost the opposite of—the effects which follow



ANIMALS THAT ARE MOST NEARLY RELATED TO MAN

The orang (left), a native of Borneo, who builds a rude shelter in the tree-tops, and the chimpanzee (right), together with the gorilla, shown opposite, are man's nearest relatives among animals. But these apes are so different from each other that they form separate genera, and the fossil remains of primitive man show equally great structural differences, whereas modern men are no farther apart in the evolutionary scale than the modern breeds of dogs

disturbed action of the pituitary gland. If the action of the thyroid is defective, the face becomes short and broad, the nose seems to sink in at the root and to become widened and flattened. The skin and hair change in texture, the brain becomes sluggish, growth in stature is diminished or even arrested, so that dwarfism results. Again, the adrenal glands, as well as the thyroid, may be defective or altered in action. The skin of a fair person then becomes darkened by the deposition within it of pigment. The colour of hair and skin can be changed.

HORMONES at work and the wonders they can perform in the growth of the human body

Thus we see that there exists in the human body an elaborate mechanism for regulating its development and growth. By the free play and interaction of hormones, stature and strength may be increased or diminished; the pigmentation of the skin may be altered, the texture and distribution of hair changed, the facial features transformed, mental nature and emotional reactions greatly modified. Further, it is highly probable that certain elements

in food, known as vitamins, can act on, and alter, the hormone mechanism which controls growth and determines racial characteristics.

MOST recent coins from Nature's wonderful mint and where they circulate

The most recent human types to be found in the world are (1) the blond people of North-Western Europe; (2) the typical negro of Central or Tropical Africa; (3) the Mongolian type of North-Eastern Asia. These are the latest physical human coins issued from Nature's evolutionary mint, and to the first only can we give any close consideration here. The lands lying round the Baltic, which served as the cradle of the blond type, represent a recent area of habitation, for throughout the long glacial period they lay deeply buried beneath a thick cap of ice.

We have every reason to suppose that the Nordic race of North-West Europe, tall men with fair hair and skin, with blue eyes and long narrow heads, are the progeny of the dark-haired and long-headed Mediterranean type of man who expanded northwards as the ice-sheet



THE FIERCE AND TERRIBLE ASPECT OF THE GORILLA

Though largest of the man-like apes, this creature is not so nearly related to the human genus as the chimpanzee, which, like the gorilla, is an *inhabitant* of Africa

vanished. Blond skin and hair are new features, for a dark skin is a character of primitive races of man; it is a simian and ancient inheritance.

We have no apt name for the racial type found in Europe and South-West Asia, the best being that proposed by Blumenbach—Caucasian or Caucasoid. Ever since the dawn of written history, one branch or another of this stock has led the van of civilization. All great human inventions have been made by one or other of its members—the art of agriculture, the use of metals, the application of steam and electricity, the perpetuation of knowledge by the

use of written or printed characters. How varied this stock has become, how active evolutionary forces have been in its midst, is at once realized when we draw a line across that part of the map of the world to which the Caucasian stock was confined until the dawn of the sixteenth century. The line extends from Southern India to Scandinavia. At the European end of this line we find the cradle-land of the blond man; at its Indian end we find peoples showing distinct Australoid and Negroid traits. The population of India, we shall see, has been evolved on the great racial watershed of the world. Within its

borders extend the fringes of all the four great racial stocks of the world—the primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid. India lies at the junction of the four great racial seas, hence the apparently mixed character of her population.

NOSES of all nations are variously designed according to racial areas

Our early acquaintance with Biblical history has unconsciously led us to regard the peoples living between the eastern end of the Mediterranean and the western frontiers of India—the Turk, Kurd, Armenian, Jew, Arab, Persian, and Afghan—as the most ancient of human races. When, however, we look closely at the physical characters of these Eastern peoples, particularly at their facial features—for it is by the form and expression of the face, by the colour of skin and texture of hair that we can best tell one race from another—we see that in reality they represent one of the most clearly differentiated branches of the Caucasian stock.

It is on the human nose that Nature has wrought her latest evolutionary designs. Among anthropoids the nose is merged in the contour of a snout-like face; the primitive human nose is wide, flat, not clearly differentiated from the rest of the face. In the typical Semitic face, and in variants of this type, we see a racial characteristic which extends from Palestine to Egypt. In this region of the world the nose has become a sharply delineated structure, more so than in any other racial area.

The present headquarters of this great-nosed racial type, which may be named Proto-Semitic, lies in South-Western Asia. It extends towards the north and east until it reaches the frontiers of the Mongolian stock beyond Afghanistan in the neighbourhood of the Hindu Kush. To this Proto-Semitic stock the Turk belongs, not, as is so often believed, to the Mongolian. We can follow the Proto-Semitic type through Persia and Baluchistan. When we enter the Punjab the racial type changes; the skin darkens, but the

stature and features are pronouncedly Caucasoid or European. In India we reach the utmost fringe of the Caucasoid type; we pass beyond its evolutionary cradle. When we move towards Arabia or Egypt we come among less differentiated members of the Proto-Semitic stock. In Arabia, as in Egypt, we are passing towards the African cradle-lands and come within the zone of Hamitic influence. The Arabs and Egyptians have been evolved on that fringe of the Caucasian territory which borders on Negroid or Hamitic territory.

The greater part of Europe, including all its central areas, is occupied by peoples who, although differing in no evident degree from Nordic and Mediterranean races as regards facial features, colouring of hair and skin, and in stature, yet have a different form of skull. They are round-headed or brachycephalic, whereas the Nordic and Mediterranean stocks are long or narrow headed—are dolichocephalic.

LONG heads and round heads, and the distinct racial origins suggested by them

A difference in head form must not be given undue importance as a race mark. At best it serves in the subdivision of a human stock into races. Among Mongols we find peoples with long heads, although most divisions of this stock have round heads. Among Negroid and Australoid peoples most have long heads, only some have round. In the branches of the Proto-Semitic stock a round head is the prevailing form, but some branches are long-headed. We must not suppose that Central Europeans of the round-headed or Alpine type are radically different from the other two European stocks because of their shape of head. Clearly all Europeans are evolved from a common ancestral or Caucasian stock. In Mediterranean and Nordic stocks, dolichocephaly is dominant; in the Alpine stock, brachycephaly is dominant.

The Alpine stock falls into two divisions—the fair-haired, round-headed peoples occupying the greater

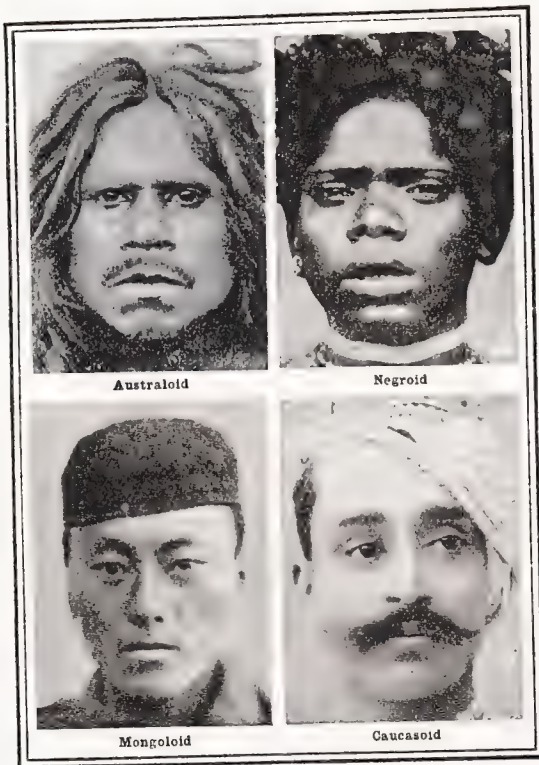
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

So clearly differentiated are the four chief types of mankind that, were an anthropologist presented with a crowd of men comprising individuals drawn from the central cradles of the Australoid, the Negroid, Mongoloid, or Caucasoid types, he could separate the one human element from the other without hesitation or mistake. The races have the same high degree of differentiation which we find among well-marked species among animals. We may therefore speak of such races as specific races.

But suppose the same test had to be carried out on a mixed company drawn from the Mediterranean area, the Nordic area, the Alpine area, and the Proto-Semitic area, how far would our expert be successful? With three out of every ten individuals he would show hesitation or probably make a mistake about them. The same thing would happen if our test company were drawn from the outlying parts of neighbouring evolutionary areas. Everyone will admit that the people of Persia, Spain, Norway, and Poland must be regarded as belonging to distinct races, but they are imperfect races, because only about 70 to 80 per cent. of their population carry distinctive racial markings. They are not fully differentiated racial types.

Then we come to racial distinctions which depend almost entirely on tradition, speech, custom, and habit. No fitter example can be chosen to illustrate this least degree of racial distinction than the British Celt and Saxon. Nowhere have we a better opportunity of comparison of these two racial types than in Scotland. From earliest times the Highlanders have been counted Celts, the Lowlanders Saxons. With nine out of ten individuals in a mixed company the most expert anthropologist will be unable to say, judging purely from physical characters, whether he is dealing with a Celt or a Saxon.

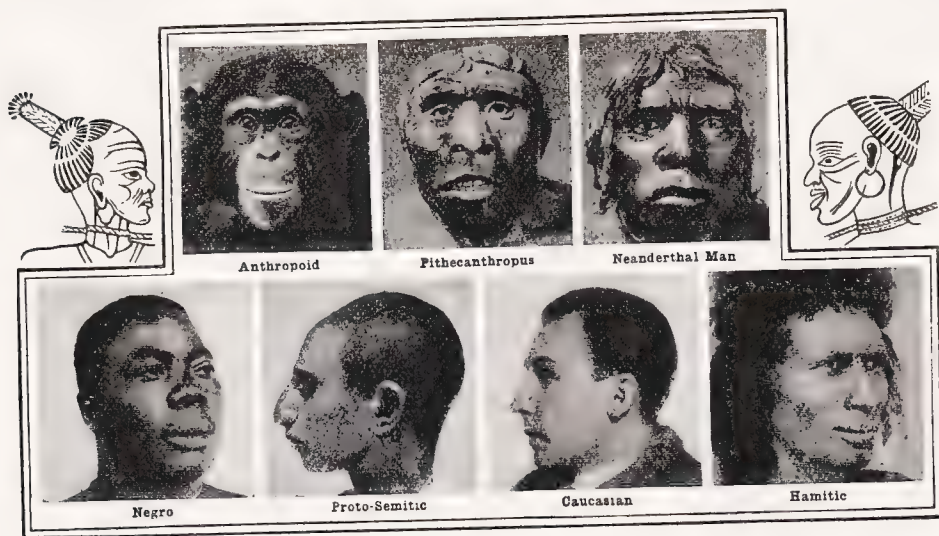
PHYSICAL distinctions among the peoples of the British Isles mark them as "incipient races"

On the streets of one of our great cities every British nationality of Celtic and of Saxon origin is plentifully represented, but it is only in exceptional cases, and usually guided by accidental circumstances such as accent, or dress, or manner, that even an expert can separate individuals of English, Welsh, Irish, or Scottish origin from each other.

The degree of difference which exists between British people of Celtic and of Saxon origin represents the initial stage in the differentiation of races. Such races should be recognized and spoken of as incipient races. From the politician's point of view, this incipient

stage in the differentiation of a common human stock into different races is of the greatest importance, so persistent and clamorous is the machinery which Nature employs for the evolution of racial individuality. For the anthropologist it is also significant, for the incipient stage marks the first step to racial differentiation; the imperfect stage marks the second, while the specific stage marks the summation of the evolutionary movement. In every continent of the globe all three stages

ever invented, because by its means the weakest and least equipped races of mankind were laid open to attack by the strongest and best equipped. The coming of the long-voyage ship brought the advance-guard of Western Europe against the weak flanks of the native races of America, South Africa, Australia, and New Zealand. In the course of three centuries the racial aspect of a great part of the world has been transformed; if no new type has made its appearance, many ancient human types have been



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In the study of the physical attributes of man the nose forms one of the most important indexes to nationality. Sir Arthur Keith has some very interesting reflections on this subject in his brilliant contribution to these pages, and the arrangement of the above group will help to illustrate the point he makes so effectively. The photographs of Pithecanthropus and Neanderthal Man are from restorations in the American Museum of Natural History

are plentifully exemplified, showing that Nature's evolutionary machinery is still at work in all parts of the earth.

At an early point in this account, the revolution wrought in the evolution of human races by the discovery of agriculture was emphasised. Peoples who have utilised this art to the full have been able to increase their numbers one hundred-fold and more. Next in importance, as a factor in the racial transformation of the earth, come the knowledge of navigation and the mastery of the sea. The long-voyage ship is the most powerful anthropological weapon

extinguished. The evolutionary wheel has been turning at a rate unprecedented in the history of mankind.

Sea power is no new thing. We have now the most ample evidence that in the second millennium B.C. there was a busy traffic along the seas on our western British shores, linking South-West Europe to the Orkneys and to Norway. By this route both Ireland and Wales received from the south important additions to their primitive populations. By the same date the North Sea had been mastered, for in ancient graves which lie scattered in the eastern counties of

Britain, we find definite evidence of invaders from the continental shorelands of the North Sea. The Saxon and Danish invasions were but earlier repetitions of a series of prehistoric events.

HUMAN Hybrids, or the interbreeding of different races and the consequences

At a still earlier date, probably by the beginning of the third millennium B.C., the Mediterranean had been mastered by branches of the human stock which had peopled its shores since prehistoric times. Along all the shores of the Indian Ocean, from the Cape of Good Hope to Java, we find traces of the time when the Arabs held command

factor in racial evolution. There were really two experiments in America—one carried out by the Mediterranean or Iberian stock of South-West Europe, the other by the Nordic or Anglo-Saxon stock of North-West Europe. The Iberians chose the richest and most populous area of America as their share—one which extended from the northern frontier of Mexico to Cape Horn. The Iberians entered as warriors and adventurers, the greater number selecting brides from the native peoples, and thus a hybrid population arose—one which has proved incapable of maintaining the high civilization of either parent race. The main result of the

experiment has been to extinguish the racial nature of both conquerors and conquered, and to bring into existence a cross-breed different from and inferior to either of the original races.

That part of the continent of America which lies to the north of Mexico became the scene of an experiment yielding a totally different result. Early in the seventeenth century a fringe of Anglo-Saxons had established itself along the eastern seaboard of North America, and in the course of three centuries this fringe had extended right to the western seaboard, extinguishing the

native population and establishing the largest and most powerful European nationality that the world has seen. Anglo-Saxon ships carried not only men to the American shores, but women and children as well, all the elements which go to build a home.

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They carried with them a common tradition, a common tongue, a common ideal—all the inherited instincts and prejudices which serve to isolate a community in a new land, and to establish a common tribal or national spirit. The building up of the United States



THE HEAD AS RACIAL INDEX

Most of the inhabitants of Central Europe have round heads, known as brachycephalic, but the Nordic and Mediterranean stocks are long headed or dolichocephalic. The two types of head are illustrated above. On the left, a typical German represents the round-headed variety, on the right, a Sicilian youth is an excellent example of the long-headed Mediterranean stock

of the eastern seas. For many a century Chinese junks have hugged the shores of Further India and the Malay Archipelago, and left numerous members of their crews as settlers among the native coastal populations. In many instances sea power has led to the intermingling of races and the complication of racial problems. In many cases it has given rise to hybridisation, in others to the establishment of new nationalities.

The greatest anthropological experiment the world has ever seen has been the annexation of the two great continents of America by the natives of Western Europe. We here find the highest manifestation of sea power as a

of America exemplifies for us the anthropological conditions necessary for the successful establishment of a new nationality. Mention has already been made of the three degrees of racial differentiation—the incipient, such as is seen between Celt and Saxon; the imperfect, such as is exemplified by Jew and Gentile; and the specific, such as is seen between Negro and Norseman. The new Anglo-Saxon community in America absorbed with ease elements drawn from the nationalities of North-West Europe; there was and is greater difficulty in assimilating the mass of emigrants drawn from Celtic countries, such as Ireland, and from Mediterranean lands, such as Italy, because of the masses in which these people arrived and the isolating national spirit or instinct which they brought with them.

The incipient racial barrier can be broken down because the progeny which issues from the mixture of Saxon and Celt or Saxon and Italian is not recognizable from the general mass of an Anglo-Saxon community. The absorption of peoples who have reached the stage of imperfect racial differentiation proves more difficult, because the race antipathy in this case is more potent, and the progeny in the first generation of crosses is still noticeable in the mass of the community.

WHITE races strive to maintain Nature's racial frontier against mingling with the black

When it comes to the absorption of specific races, an insuperable barrier becomes manifest. The result of such crossing can be detected after many generations: the crossed progeny carries the marks of its origin. At an early date African natives were introduced into America as slaves. The mass of their progeny, numbering now 10,000,000, have lived among, yet remained isolated from, the white community. The white race refuses to absorb the black race. The white man strives to maintain a racial frontier which Nature had succeeded in establishing in the course of a long series of evolutionary cycles.

The feeling which keeps these races apart is usually called a "prejudice," but this deeply-rooted prejudice or race instinct is really an essential part of the evolutionary machinery used by Nature in the creation of new species. It is part of the machinery which Nature uses in isolating her evolutionary groups. In striving to maintain the purity of its blood the white race is obeying one of the instincts most deeply implanted in human nature.

WHY Central and South America are lands where half-breeds abound

The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs, and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform in the course of three centuries the racial aspect of a great area of the globe.

Photo. Coll.

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW *Nature spreads abroad her successful experiments in nationality*

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE *tribal spirit still at work in the modern world of great nationalities*

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

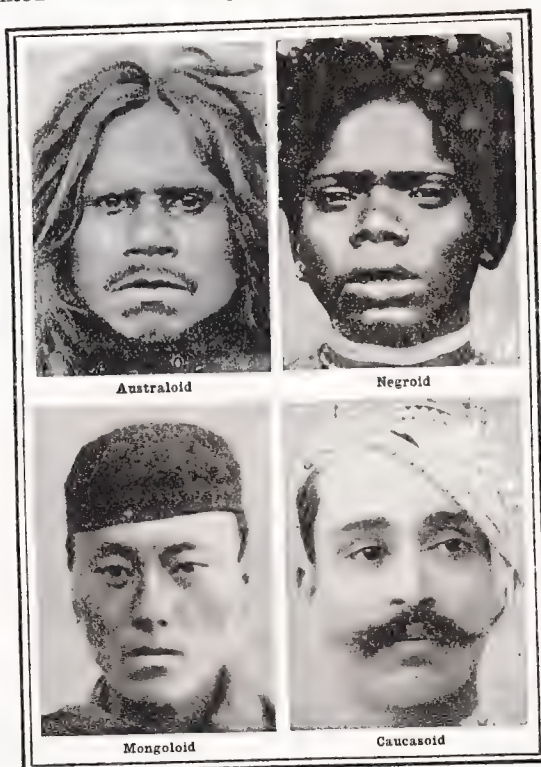
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types, just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

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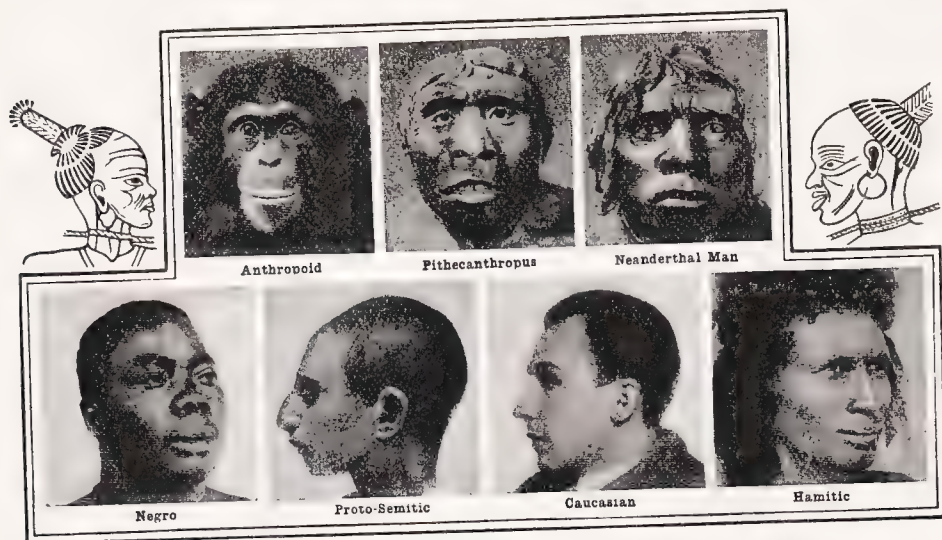
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The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE Europe was a meshwork of tribal territories just as Australia is to-day

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO kinds of national movements, building up and breaking down, are active in Europe to-day

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion, we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform, in the course of three centuries, the racial aspect of a great area of the globe.

Philip Gail

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW *Nature spreads abroad her successful experiments in nationality*

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE *tribal spirit still at work in the modern world of great nationalities*

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

THE DESTINY OF NATIONS

*The Endless Procession of Humanity: How Peoples have
Flourished & Decayed under Pressure of National Forces*

By WILLIAM ROMAINE PATERSON, M.A.

Author of "The Nemesis of Nations"

HISTORY is like an old play-bill, and the whole world is the scenery, and the vast stage is never empty and the curtain is never rung down. It is true that over immense stretches of the earth there lie the vestiges of derelict empires. But one social structure rises on the ruins of another. We handle the coins of old states, and stand before their wrecked temples and altars, and study their living art or their dying languages, or their dead religions and laws. We talk with the ghosts of vanished cities.

All is gone, but all is in motion again. An endless procession of humanity passes before us. Whence and whither? We know not. But we can ask—what was the purpose of those perished states?

What did they do for themselves and for mankind? Their flags may have been only the symbols of violence and aggression, and of a selfish ideal of group prosperity. And perhaps the lesson of human history is the lesson of ever-widening cooperation, not for family or tribal or even national purposes, but on a world scale.

What, in the first place, is the spectacle that presents itself to us? It is the spectacle of the movement of vast masses of human beings organized in groups. We hear of one great group under the name of Babylon, another under the name of Persia, another under the name of the Hittites, still others under the names of Egypt, Phoenicia, Carthage, Greece, and Rome, and so on in continuous permutation and

combination through the medieval into the modern world until we arrive at the surviving groups of to-day, such as China and Japan, Russia, France, Germany, Italy, Great Britain, and the United States.

No matter what the form of government happened to be, monarchy or republic, aristocracy or democracy, every State was a coalition, free or compulsory, for the purposes of industry and self-preservation. Sometimes the coalition refused to coalesce, and there was revolution. Sometimes one coalition came into violent contact with another, and there was war. Wherever we look we discover ferment and effervescence.



William Romaine Paterson

All nations are accumulators for the storage of social energy, which eventually either increases or decreases in volume, and the ever-changing map of the world is the indicator of the maximum or the minimum pressure of national forces. The recent Peace of Versailles, which ended the greatest of all the wars, involved another re-arrangement of the map, and is a proof that the process of expansion and contraction still goes on. In other words, organized human forces, like the forces of Nature, are never stable, but are undergoing constant transformation, waxing and waning, rising and falling, ebbing and flowing.

The early peoples were, like ourselves, great human agglomerations for industrial purposes, and the thing that really binds the history of ages and of nations together is the continuity of labour and of the human experiment in

combined activity. It is from this point of view that we propose to glance at one or two of those experiments in the East and in the West. Three great facts should emerge from our brief study, and they are these:

1. There has been conflict and there has been cooperation within the national groups.

2. There has been conflict and there has been cooperation between them.

3. Progress appears to demand the cessation of conflict and the increase of cooperation both within the groups and between them.

WHEN *Oriental civilization was flourishing,
Europe was peopled by savages*

Now, whereas in modern times civilization has passed from the West to the East, in ancient times the current flowed from the East to the West. While great empires were flourishing in Asia, Europe lay unexplored and sunk in barbarism. World history may be said to begin with Babylon and Egypt, since the Aegean culture which the Greeks found in Argos and in Crete had come under Egyptian and Babylonian influences. At least as early as the third millennium B.C., the eastern Mediterranean peoples had come into touch, both by trade, by art, and by religion, with nations which had already grown old in North-East Africa and in Asia. While iron was still so rare in Greece that it ranked as a precious metal and was worn as an ornament, rich and luxurious civilizations had already bloomed on the banks of the Tigris, the Euphrates, and the Nile.

But the Babylon which moved the admiration and astonishment of Greek travellers was the city which Nebuchadnezzar II (d. 562 B.C.), had restored and renovated after the overthrow of Assyria. It was during his reign that Babylon reached the zenith of her material splendour and recaptured the power which, in spite of many fluctuations of her fortunes, had made her name the most dreaded in the world. Her antiquity reached far back beyond

the beginnings of the historical record. A very high authority states that "in Babylonian history no date before 747 B.C. can be considered as absolutely fixed." But Babylon is mentioned as early as 3800 B.C., and it is likely that a sanctuary Babel or "the Gate of the God" was founded by the King Sargon of Akkad.

It was in the reign of her King Hammurabi or Khammurabi (about 2100 B.C.), the Amraphel mentioned in the fourteenth chapter of the Book of Genesis, that her political and social system seems to have been most firmly fixed. A great code of law, the most ancient in the world, bears that king's name, and its provisions afford us a wonderful insight into Babylonian customs. The code was discovered chiselled on a block of diorite at Susa (Persepolis) by De Morgan in 1901-1902. The briefest study of its paragraphs, which in the English version as it appears in Mr. Johns' "Babylonian and Assyrian Laws, Contracts, and Letters," number as many as two hundred and eighty-two, enables us to see that Babylon was a highly organized and efficiently administered state. A few extracts will bring vividly before us the life and labours of the people.

L*AWs, wise and drastic, made by a king in
Babylon more than four thousand years ago*

"If a man has borne false witness in a trial, or has not established the statement he has made, if that case be a capital trial, that man shall be put to death." (Par. 3.)

"If he has borne false witness in a civil case, he shall pay the damages in that suit." (Par. 4.)

"If a judge has given a verdict, rendered a decision, granted a written judgement, and afterwards has altered that judgement, that judge shall be prosecuted for having altered the judgement he gave and shall pay twelve-fold the penalty laid down in that judgement. Further, he shall be publicly expelled from his judgement seat, and shall not return nor take his seat with the judges at the trial." (Par. 5.)

"If a man has stolen a child he shall be put to death." (Par. 14.)

"If a man has committed highway robbery and has been caught, that man shall be put to death." (Par. 22.)



"WE TALK WITH THE GHOSTS OF VANISHED CITIES"

A pictorial effort to visualize this fine phrase from Mr. Paterson's study of "The Destiny of Nations." The Arab of today is standing amidst the massive ruins of the splendid palace of Nebuchadnezzar II, the only considerable remains of Babylon that still endure, while above we have a vision of the mighty city that once flourished on the banks of the Euphrates here. The details of the reconstruction are based upon the best historical data.

Photo. Underground & Underwood

"If a fire has broken out in a man's house, and one who has come to put it out has coveted the property of the householder and appropriated any of it, that man shall be cast into the selfsame fire." (Par. 25.)

"If a man without the consent of the owner has cut down a tree in an orchard, he shall weigh out half a mina of silver." (Par. 59.)

If the mistress of a beer-shop has not accepted corn as the price of beer, or has demanded silver on an excessive scale, and has made the measure of beer less

than the measure of corn, that beerseller shall be prosecuted and drowned." (Par. 108.)

"If a man has married a wife and a disease has seized her, if he is determined to marry a second wife he may marry her. He shall not divorce the wife whom the disease has seized. In the home they made together she shall dwell, and he shall maintain her as long as he lives." (Par. 148.)

"If a son shall strike his father his hands shall be cut off." (Par. 195.)

"If a man has hired an ox, and God



HOW THE GREAT SLAVE ARMIES OF ANTIQUITY WERE RECRUITED

The magnitude of the achievements of Babylon and Assyria was possible only in states where an immense part of the population was enslaved. Their wars were waged to recruit the slave population as well as to increase their power, and very vividly in this sculpture, now in the British Museum, do we see portrayed by an Assyrian artist the manner in which their vast slave armies were augmented

has struck it, and it has died, the man that hired the ox shall make affidavit and go free." (Par. 248.)

These remarkable statutes were in force throughout the Babylonian Empire in the third millennium before Christ, and they were enforced by judges, who, according to the most recent scholarship, were aided in their task by a body of jurymen. Moreover, the code from which the extracts have been taken was only a compilation of earlier law.

SECURITY of life and property were the privilege only of the few in ancient times

We are thus brought face to face with a community which in that remote epoch enjoyed the security of property and the protection of life and limb. A vast series of clay tablets have been discovered dealing with all kinds of private contracts, leases, sales, education, customs dues, marriage and divorce, banking, property in slaves, and the tenure of land. "It is startling," says Mr. Johns, "to find that much that we have thought distinctively our own has really come down to us from that great people who ruled the land of the

two streams. We need not be ashamed of anything we can trace back so far. It is from no savage ancestors that it descends to us. It bears the 'hall mark,' not only of extreme antiquity, but of sterling worth. The people who were so highly educated, so deeply religious, so humane and intelligent, who developed such just laws and such permanent institutions, are not unprofitable acquaintances. A right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in medieval Europe."

These words contain historical truth. Nevertheless, "a right-thinking citizen of a modern city" would discover in ancient Babylon much that would offend his sense of justice. If he examined the lower strata he would find a population sunk in slavery. For Babylon was, like Rome, one of the greatest slave states of antiquity. The superstructure of her power, her wealth, and her luxury was based upon the labour of the servile class. The Code of Hammurabi, admirable as it is in its attempt to create order and justice, legislates on behalf of the two upper



BABYLON MADE HER NAME THE MOST DREADED IN THE WORLD
Ashurnazirpal, who lorded it over Assyria and Babylon, 883-858 B.C., was but one of the series of kings who made Babylon and Assyria names of fear throughout the ancient world for over 2,000 years. In this fine sculpture the king has had recorded the submission of his enemies, who are compelled to abase themselves at his feet, purchasing their lives at the terrible price of slavery

layers of society, the Amêlu, or aristocrat, and the Muskênu, who was the representative of the middle class. The "ardu," or slave, was only a chattel, "sag"; he was not a person, he was bought and sold like a beast of burden.

Now, a slave state which lasted more than three thousand years, and carried on war frequently for the purpose of increasing its industrial and agricultural population, must have handled incalculable millions of human beings who were denied elementary rights. In other words, a real nation had not yet been formed, and apart from the many external causes which brought about the decline of Babylon—the series of exhausting wars between her rivals and herself, and between herself and her own offspring, Assyria, the growth of other Powers like Media and Persia, the loss of trade—a social cancer was working from within. Her power was built on artificial foundations.

Her industry and her army were recruited from a vast slave population who had no genuine interest in her continuance and who, in the moment of danger, were ready to acclaim the invader. Cyrus and Alexander were

received with shouts of joy. There was no genuine cohesion of interests in a state which represented a mechanical and forced combination of nationals who were nationals only in name.

WHILE we marvel at Babylon's wonders we must remember the horrors of her slavery

When, therefore, we read of the glory of Babylon, of her chariots and her horsemen, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," as Isaiah described her, the vast city with hanging gardens and meadows and orchards within her triple walls, her hundred gates of brass, her busy quays on the banks of the Euphrates, which ran through her like a diagonal, her great pyramidal Temple of Bel, the gorgeous processions through her perfumed streets, her purple and fine linen, her gold and precious stones, her silk and wool, and all the treasures of her traffic carried by ship to the mouth of her great river or across the desert by caravan—when we think of all the hypnotism of her luxury, let us remember that in her markets the price of a male slave was thirty shillings, and of a female thirteen shillings and

sixpence. Over her vast grave there now grow a few tamarisks.

Alexander the Great had felt the spell of Babylon, and he decided to make it the capital of the vast Asiatic-European empire which he had planned. But it was at Babylon that he died, June 13, 323 B.C. If he had lived to carry out his great scheme of a fusion of the peoples of Asia and Europe the history of both continents would have been profoundly modified. For he would have rearranged the affairs of Greece, and assuredly he would have passed on to Italy and would have succeeded where Pyrrhus failed in the attempt to subdue the West.

IN Greece and Italy we first see social institutions that resemble those of our own day

The great political experiments of the Greek states had, indeed, already been made, and it was well for Europe that both Greece and Rome were able to evolve their political systems disentangled from Oriental and semi-Oriental influences. Not that the interchange of ideas between East and West had not been constant many centuries before Alexander carried Greek culture as far as India. Bury points out that "the backward condition of Western as contrasted with Eastern Greece in early ages did not depend on the conformation of the coast, but on the fact that it faced away from Asia." But the Asiatic influences had been confined to the spheres of art, commerce, and religion. Egypt, too, had made many contributions to early Mediterranean civilization, but she had made no new contribution to the art of government.

It is in the Greek and the Italian peninsulas that we first recognize social institutions which, in their essence, are akin to our own. The dead weight of Babylonian, Assyrian, Persian, and Egyptian tyrannies seems to be lifted. We are breathing a new air. The gift of ancient Greece to Europe was not merely the gift of deep thought or great art, but the gift of individual liberty, although that liberty was still

the apnage of a minority of the citizens.

The fact that we find ancient Greece split up into more than one hundred and fifty separate states, which shared in the same racial descent but remained politically independent, is of profound significance. For it means that the Greeks, like all Aryan stocks, like the Celts, like the Irish of to-day, had a passionate desire for self-government. In each of these Greek states the political education of Europe had begun. No form of government, and perhaps of misgovernment, known to-day is unrepresented in Hellenic and Roman history. Kings are succeeded by oligarchies and oligarchies by democracies in bewildering succession, and sometimes, as in the decay of Athens and of Rome, the real power, although disguised, lay in an ochlocracy, for the day came when, in order to postpone the utter collapse of the State, an idle and corrupt population was kept quiet by bribes and doles.

The evolution of Greece and of Rome was marked by perpetual unrest and struggle within and without. Nevertheless, amidst all the effervescence, alliances and counter-alliances, fratricidal wars, defensive leagues, which melted away almost as soon as the common enemy had been overcome, internal crises, agrarian troubles, party and partisan strife—amidst all this political conflict the secrets of government were being learned.

TO ancient times it was that men of the Renaissance turned for their renewed ideals

The whole political future of Europe was being rehearsed, and the peculiar characteristics of European as opposed to Asiatic mentality and culture were being formed and fostered. One of the most impressive facts in history is that after the long night and nightmare of the Dark Ages and the Middle Ages, it was to the spirit of the great days of Greece and the great days of Rome that the men of the Renaissance returned in their search for moral and intellectual freedom.

Offshoots of the same race, the Greeks and the Romans founded their early communities on identical lines. The three great political subdivisions were the tribe, the clan, and the phratry—Roman curia—or local association linked by certain religious rites. In both cases we find that the

voice of the body of free citizens makes itself early heard and obeyed. There is a "king" or leader who has likewise priestly functions in his rôle of intermediary between the folk and their gods. The king is supported by a council, probably of elder statesmen. In order to carry out any project he must obtain the consent of the council. But that was not sufficient. If the people duly assembled withheld their approval the project could not be realized.

Here we discover, as in diagram, the main contour of our own political institutions. In these early states, indeed, representative government, as we know it, did not exist. The communities were small. Primitive Athens, like primitive Rome possessed only a few square miles of territory. The entire body of citizens sat in assembly and passed legislation. But a great discovery had been

made—the discovery that success in government and public order depends upon as complete an identification of interests as possible.

Despite the political paralysis which finally overtook Greece this was the light that shone in her. And in

republican Rome, throughout the many changes which took place in her political structure, we are never allowed to lose sight of the vital idea of public rights.

It is essential to note, however, one remarkable contrast in the development of the two great sister nations of classical antiquity. Identical in their political beginnings, the one wholly diverged from the other on a different road of evolution. Whereas in Rome the tendency was towards cohesion and centralization, in Greece separatist influences remained active till the end, and were, indeed, one of the main causes of her failure. To put it in another way, in Greece the movement was centrifugal, in Rome it was centripetal. There was an Athenian and even a Spartan empire, and still later an attempt at empire by Thebes, but in each case the venture miscarried.



THE CODE OF HAMMURABI

Perhaps the most interesting piece of engraved stone in all the world is this small diorite column, which is now in the Paris Louvre, containing a summary of the astonishing laws of the Babylonian Empire under King Hammurabi, about 2100 B.C. The king receiving the laws from the sun god is sculptured at the top

There was something miniature in the Greek city state, which was like a cameo, in comparison with the vast canvas of Rome. Even within the narrow boundaries of Greece the attempt at unity was unrealized owing to the commercial jealousies of the separate states.

On the other hand, Rome, which grew out of the humble nucleus of a city that was little more than a village, allied herself with sister communities, and by a gradual process of expansion and absorption within and without the peninsula attained and far surpassed the massive proportions of the empires of the East, and became their territorial heir. In the sphere of administration and of law Rome left a far deeper mark than Greece on European institutions. After the Empire had fallen and the Church sat throned on the ruins of the imperial city it was still to pagan Rome that the founders of the new European states looked back in their attempt at reconstruction.

Athens might have become the chief agent in the attainment of permanent unity among the Greek states, but she failed mainly owing to her restriction of Athenian citizenship to those who could prove Athenian origin. Moreover, her policy of taxation of her dependents was as little far-sighted as her system of franchise.

On the contrary, the policy of Rome towards her colonies and subject states was, like the policy of Great Britain, conceived on broad and generous lines. Whenever possible she granted autonomy even to a recent enemy, as Britain granted it to South Africa almost as soon as the South African War was at an end.

The secret of Rome's power of absorbing her conquered peoples lay in the skill with which she granted the rights of citizenship. Many of her proconsuls were, indeed, guilty of extortion, and the provinces were drained of their wealth for the sake of the grandees of the capital. But these things happened when the period of decline had already begun in the republic as well as in the empire. There can be no doubt that the duration of the Roman state may be partly explained by the far-sighted character of her colonial policy, whereas the brief brilliance of Greece may be partly attributed to less



A BOUNDARY STONE OF BABYLONIA

Set up to mark the extent of a private individual's estate, it is inscribed with certain texts which refer very clearly to the ownership of the land during the reigns of two kings, about 1000 B.C. This stone is now among the treasures of the British Museum, London

genius in the science of government.

Various vices—moral, political, and economic—attended the Greek decline. The loss of productive power following incessant and internecine strife, and a startling fall in the birth-rate—even Aristotle advocated abortion in order to prevent overgrowth of population in the cities—were accompanied by a decay

of public spirit and by political apathy. The racial suicide with which France is threatened to-day was so active in Greece that in the first century A.D., according to Plutarch, the entire country was incapable of furnishing even three thousand infantrymen. The free citizens were enormously outnumbered by the slave population. It has been calculated that in the great age of Athenian culture four-fifths of the population of Attica were slaves.

Once more we are face to face with a society resting on artificial foundations. In the ancient republics liberty was enjoyed only at the top. Even supposing the policy of Pericles regarding the franchise had been wiser, and that Athens had secured a more permanent empire, the seeds of dissolution already lay sown in the lower social strata. Her slaves were perhaps happier than the modern slaves in the southern states of the American Union and in Jamaica. It is hard to say. But in any case, and apart from moral considerations, the economic effect was ruinous.

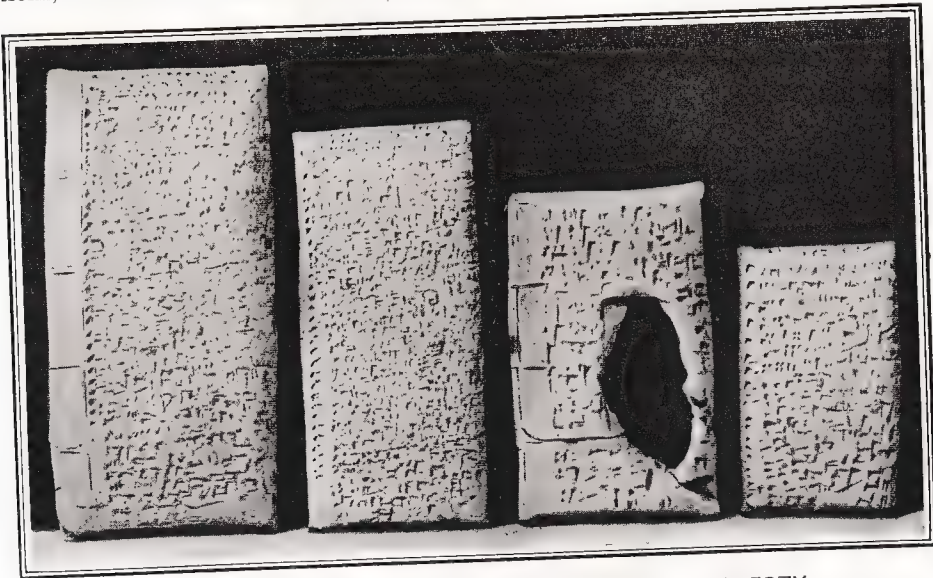
An idle minority of citizens were living like parasites on the labour of a servile class. In the fourth century the best Greek minds pointed to moral causes in explanation of the lassitude and collapse of Greece in presence of the virile invader from the north. The subjection to Macedon was only the prelude to the subjection to Rome.

ALL great nations of history present a similar spectacle of growth, flourishing, and decay

History, indeed, appears to present us with an ever-recurring cycle in the life of nations.

The first period is marked by the attempt of the early community to hold together amid surrounding enemies. Fusions and alliances take place, and we watch the gravitation of power to one centre rather than to another.

In the second phase the community has accumulated greater energy, has become more aggressive, and its military strength has become formidable. Rivals have been vanquished and absorbed. The acquisition of territory has brought



ANCIENT SECURITY FOR THE RIGHTS OF PROPERTY

Few items among the litter of Babylonian remains are more interesting than these contract records, inscribed, like all the literature of that strange and ancient people, first in soft clay and made permanent by baking afterwards. The two on the left record the division of their father's property by five brothers in Hammurabi's time, and the two on the right set out the details of the sale of a house. The complexities of a great civilization had been mastered in Babylonia

Photo Mansell & Co.

wealth, and the choice of strategic frontiers has brought security. But the territorial expansion has demanded certain adjustments in the framework of government, and there is a tendency to bureaucracy and centralization. A consolidation of power and privilege accompanies the growing complexity of the administrative system. The original nucleus is now the centre of a great circumference, and the state is at its zenith.

QUALITIES in which Roman character resembled the British in days of empire building

In the third phase, prosperity, wealth, and ease threaten to sap the nation's vitality. The people are living upon the capital of prestige and energy created in the past. Decay has set in, and it may be rapid, as in the case of Greece, or the state, as in the case of Rome, may suffer a long decline.

Such in rough outline appears to be the mortal trajectory described by the nations of the ancient world. Each of them, like an individual who has done his life's work well or ill, passed away, and the accumulated forces were dissipated or entered into new combinations. When we look back to the beginnings of Rome we observe a cautious movement in *adagio* and *andante*, but presently there is an acceleration towards the *allegro* and *vivace* of conquest in the crescendo of empire. And there can be no crescendo without preparation. In about one hundred years Rome subdued all her enemies and became the mistress of the world. What massed energies lie behind that single fact!

Those who wish to study the prolonged preparatory discipline to which the Romans subjected themselves for their imperial task may turn to the pages of Mommsen, and there are the pages of Gibbon for those who desire to watch the slow *diminuendo* and *finale*.

Here we can only remind the reader that the territorial aggrandisement of the state was the work of the militant republic, and that it was under the republic that the virtues generally identified as Roman and Western were

fully developed. The Roman genius for government was trained and perfected in the internal conflict between patricians and plebs. How jealously the latter guarded the sacredness of public right is seen in the creation of the tribunate, an institution unknown to the Greeks. The tribune, whose person was inviolate, was more than a liaison officer between the two sides. Later he became a factor in the government, and his duty was to vindicate the claims of the free citizens.

In the search for justice and fair play (except towards the slaves, and yet even in their behalf humaner legislation was introduced) the Roman character most resembles the British. There is a certain massiveness and breadth in the policy of both peoples which is not discoverable elsewhere. They are the two most successful colonising states which history knows, and with some exceptions their overseas policy is remarkably alike. Both posted pickets of empire in every corner of the world. In the years to be—let us say in the thirtieth century—it will be impossible for any student to understand the course of history without a study of the rise and influence of the British Empire. So to-day modern civilization is unintelligible to us unless we know something of the contribution of Rome. The traces of her activity are everywhere around us. She was here in Britain, and remained some five centuries.

THE material and intellectual legacies of Rome to the modern world are inestimable

In Britain, as on the Continent, she left not merely the material remains of her civilization, but the legacy of her language and her institutions. France is full of her relics. The fortifications of Nîmes, like those of Chester, were Roman, and in the building and buttressing of her Constitution, France, even in modern times, still borrowed from Rome. The system of the prefecture, whereby in the different departments of the state the Prefect (*præfectus*) represents the government was



"OVER HER VAST GRAVE THERE NOW GROW A FEW TAMARISKS"

Despite their splendour and glory, all the great empires of the past—Babylonia, Assyria, Persia, Egypt, Greece, and Rome—have dwindled into dust. Though many of their laws were wise and liberal, each of these great states was ruthlessly built up on the blood and bones of enslaved millions, and thus carried at its heart the canker of its eventual decay. In the fine words of our author: "When we read of the glory of Babylon let us remember that in her markets the price of a male slave was thirty shillings. Over her vast grave there now grow a few tamarisks."

Photo Underwood & Underwood

a Roman creation. And why is Spanish a modern variant of Latin? Only because very long ago Carthage, the hereditary enemy of the Romans, having seized Spain as a base for the attack on Italy was checked in time. For Rome marched into Spain, overthrew the invader, and annexed the country (201 B.C.).

And yet the day came when Rome's immense activities ceased, and when her people were overtaken by collective weariness. New forces were awake. In the opinion of Gibbon, the decline of the Roman Empire is "the greatest

and most awful scene in the history of mankind." Perhaps the fact which, more than all others, creates astonishment is that a people who made a contribution of such magnitude to civilization and order, and who framed the greatest system of law which the world has known, fell before a horde of barbarians.

We cannot refrain from pointing out once again that the collapse can never fully be explained without reference to economic causes which, in turn, veil causes of a deeper kind. The land problem and the slave problem were

closely connected. The great estates (latifundia), on which slave labour was employed on a vast scale, had fallen into the hands of a few magnates. Rome had conquered the world, but degeneration had already set in at the centre. Free labour, when it happened to exist at all, was so meanly remunerated that it failed in competition with the slave market. It has been calculated that when the free citizens of Rome numbered 320,000 the slave population reached nearly a million.

THE *final causes of the long decline and chaotic fall of the Roman Empire*

In and around the capital alone, therefore, there existed an immense and fatal disproportion of powers and rights. The creators of wealth were themselves wageless, and, while the birth-rate decreased in the upper, it increased enormously in the labouring class. There had been revolutions of the slaves, but they had all been crushed. The day of the emancipation of labour and of its share in political responsibility was still far off. A luxurious minority living on the fruits of servile industry is not a state.

Lastly, the genius for administration which had controlled so marvellously and for so many centuries the dangerous and subversive elements of which the Roman world was composed, at length forsook the ruling class, and government and governed alike went down before the invader.

The eras of human history are not shut off from each other by closed gates. In the chaos which followed the dilapidation of the Roman Empire we already descry, although dimly, the forces which were to reconstruct the European system. It is true that the great roads which had connected Rome with her dependencies were blocked and barred, and no new traffic, either of commerce or of the arts, passed over them. The communities which, as distant as Britain, had looked to Rome for military support and administrative guidance, were left isolated to fight for themselves,

and, after a precarious existence, to accept membership in alien nations.

The disappearance of Rome had caused far and wide a political earthquake, and its reverberations were felt throughout many centuries. The Teutonic destroyers of Latin civilization were themselves uncivilized, and attempted to learn slowly methods of government, compared with which their own tribal law and administration were rude and primitive.

The period from the fifth till the tenth century is known as the "Dark Ages." The lines of communication with the older world appeared to be wholly severed. Nevertheless, the magic name of Rome remained, and the barbarians expressed their awe in presence of her ruin and of the imperial task which she had accomplished. Moreover, out of the confusion two new Powers arose—the Holy Roman Empire and the Papacy—and the operations of the former in the secular and of the latter in the spiritual sphere fill the record of what is called the medieval period. But the term "Middle Ages" is really a misnomer. History is an ever-flowing stream. There are no Middle Ages. We are now in the twentieth century, and let us ask in what sense a student in the thirtieth century will be able to understand the term "Middle Ages"? To him our own era may seem medieval, and how will he designate the period which is known as medieval to us?

THE *great period of transition from ancient to modern society and the opposing forces*

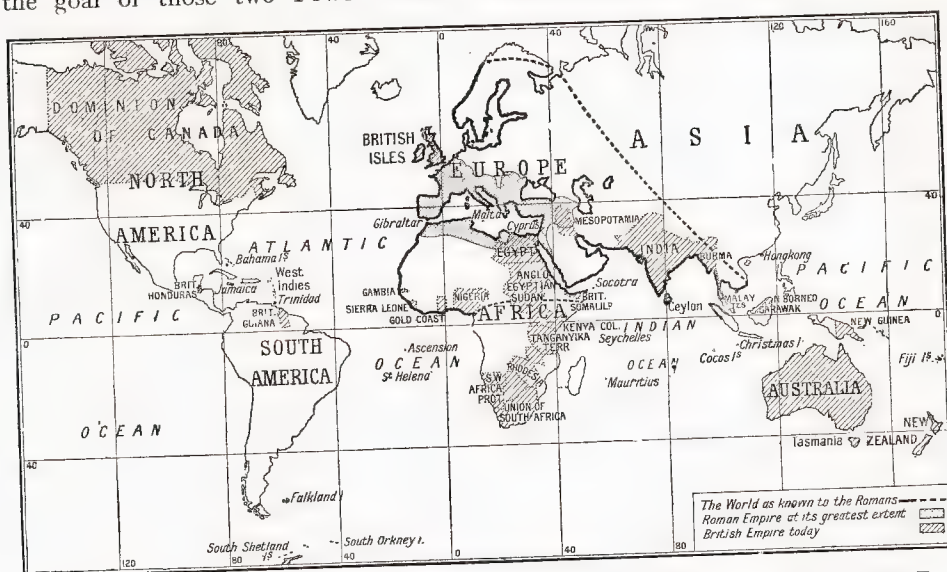
The truth is that history cannot be walled off in sections, for there is a constant overlapping of influences. Although, therefore, we recognize the arrest and stagnation which overtook European civilization, the loss of art and of law when the power of ancient Rome was withdrawn, we prefer to regard the entire period from the fifth century till the discovery of America in 1492 as the great period of transition from ancient to modern society. It was the period of gestation of the forces

which were in due course to create the nations of to-day.

Now, the Holy Roman Empire and the Papacy fought against those forces, and they both failed. Each of them, now in cooperation and now in antagonism, attempted to preserve the social framework which had been Rome's legacy to the world. There was to be a kind of dual universal monarchy, one secular and the other spiritual, in the affairs of men. Absolute uniformity in religion and in state institutions was the goal of those two Powers which

1806, when Francis II. of Austria informed the Germanic Diet that he had resigned his crown as Roman Emperor. But that Empire had been a dream rather than a reality from the beginning, and its concord with the Papacy was of brief duration.

Both Empire and Papacy failed to impose upon Europe that uniformity of rule for which Dante, weary of the world's confusion, so ardently longed. The ideal, indeed, was not wanting in a certain grandeur, but, even although the temporal and the spiritual power



THE BRITISH EMPIRE TO-DAY AND THE ROMAN EMPIRE AT ITS HEIGHT
Of all the imperial races the two best endowed with the genius of colonisation have been the Romans and the British. Within the limits of the world as then known, Rome predominated to an even greater extent than Britain does within the wider world of modern knowledge, though Rome's remotest outposts of empire look curiously near the capital city in comparison with the widespread British dominions of our day

entered into partnership for the government of Europe. The pact—if we may so name it—was consummated in A.D. 800, when Charlemagne was crowned Emperor by Pope Leo III. in Rome. This has been called by Bryce "the central event of the Middle Ages."

It may be so, but the Holy Roman Empire of Charlemagne and his successors was only a shadow and simulacrum of the empire of the Caesars. A wit declared that it was neither Holy, nor Roman, nor an Empire. It came to an end officially only as late as August,

had acted in unison, it was an ideal impossible of realization. The dynamic forces which were to awaken the modern world were being generated by national groups under the kingship in England, in France, and even in Spain, although Spain gave to the Holy Roman Empire one of its greatest representatives, Charles V., the grandson of Ferdinand and Isabella. In Italy, too, when the Pope had become a monarch, new and yet old political forces were at work in the republics like Venice, Florence, Genoa, and Pisa, who were jealous of their independence.

The configuration of Europe, which we see to-day, was already taking shape in the twelfth and thirteenth centuries, and the centralizing efforts of Empire and Papacy were doomed to failure. The Papacy triumphed over the Empire, but its own spiritual absolutism was in turn impeached, and the Reformation destroyed the unity of Christendom.

THE *thrill of new thought and emotion that came with the end of the Middle Ages*

Perhaps it is worth noting here, as characteristic of the political instinct of the English people, that when Edward III. was elected Emperor of the Holy Roman Empire (1347), Parliament forbade him to accept the honour. Another English king, Henry VIII., became a candidate (unelected) for the same throne in 1519, and that date will serve to remind us that the forces of political and religious disintegration were already busy on the Continent. The Diet of Worms, to which, by a strange irony, Charles (the successful candidate for the imperial throne) was compelled to grant a safe conduct to Luther, sat in January, 1521. The Reformation had come, and it, too, arose out of those strange fervent energies, which awoke in the fourteenth and the fifteenth centuries, and characterise the period called the Renaissance.

It was once customary to restrict the Renaissance to that revival of learning which originated in Italy. But we now know that the movement has a wider and deeper significance. It was accompanied by an expansion, not only in the sphere of intellectual, but also in the sphere of practical life. The re-discovery of the art and poetry and philosophy of Greece, and the re-study of the literature and the law of Rome mark, indeed, the most momentous stage in the history of culture.

The thrill of new thought and new emotion, which we find in the works of Da Vinci and Raphael and Michelangelo, in Velazquez and Cervantes and Calderon, in Chaucer, in Shakespeare, and in Bacon, is felt far into the eighteenth century and reappears in

Rousseau and Voltaire. For the Renaissance was creative as well as receptive, and looked to the future while it studied the great models of expression in the past. In many directions, and especially in the art of painting, it brought new beauty into the world.

Again, whatever value may be attached to the speculative activities of the era of scholasticism, mankind would have remained stagnant if human thinking had been perpetually cribbed and cabined in theological formulae. But after the long imprisonment we begin to hear the last clanking of the intellectual chains which bound the Middle Ages, and the liberated spirit is preparing for fresh enterprise.

Moreover, this intellectual resurrection was attended by an advance in practical discovery and invention. The compass was already waiting to be used by Christopher Columbus on his voyage to America, and the telescope was likewise waiting to be used by such scientific innovators as Copernicus (1473—1543) and Galileo (1564—1642). The manufacture of paper had received a new impetus, and the printing press—the greatest invention of all—was disseminating the new knowledge. The feudal system, with its gangs of serfs, who had replaced the earlier generations of slaves, received its death-blow from the new military weapons which the invention of gunpowder had introduced.

THE *fruit of the great period of discovery which was an outcome of the Renaissance*

All was changing, like the face of the earth when the efflorescence of spring covers the landscape which had been winterbound. Already in 1433 Prince Henry the Navigator, with his Portuguese seamen, was exploring the Atlantic. Cam discovered the Congo river in 1484-5, and Diaz doubled the Cape of Good Hope in 1488. At two o'clock on the morning of October 12th, 1492, a sailor on board the Niña, one of the ships of Columbus, sighted land, and on the same morning Columbus stepped on shore at San Salvador. America had



THE SOLDIERS OF ROME WHO BUILT UP HER EMPIRE

What manner of men were they who in their wonderful legions marched and counter-marched 'twixt Britain and Mesopotamia, and by their superb training and discipline overcame all enemies, building up within the term of a century the power of Rome as mistress of the world? Depicted by a contemporary sculptor, there are many fine groups of them to be studied among the reliefs on the Antonine Column, from which the above is reproduced

Photo, Anderson

been discovered. Vasco da Gama sailed from Lisbon in 1497, and after a voyage of eleven months anchored off the coast of India in May, 1498. Cortés was marching through Mexico in 1519, in 1526 Pizarro reached Peru, and ten years later his lieutenant Almagro conquered Chile. The banners of Portugal and of Spain were waving in India and in America, and the great era of European colonisation had begun.

John Cabot sailed from Bristol in 1497, and in June of the same year sighted Cape Breton Island and Nova Scotia, and his son Sebastian was cruising off Brazil in 1526. Jacques Cartier reached Newfoundland in 1534, and two years later he discovered the St. Lawrence. In the third quarter of the sixteenth century Drake had circumnavigated the globe. In 1584 Raleigh sent out the fleet which

founded Virginia, and eleven years later he was at Trinidad and on the Orinoco. English merchants were already settled in India in 1583, and in 1600, under a charter granted by Queen Elizabeth, the East India Company was founded.

We have chosen these scattered facts to indicate the stir and excitement which they must have caused in a Europe which had already grown old and exhausted on the banks of its own rivers and the shores of its own seas. Men now knew that there were other lands and seas and rivers which beckoned the spirit of adventure to advance. The fascination of travellers' tales, which happened to be true, had caught the ear of Shakespeare, whose Prospero in "The Tempest" makes Ariel

"fetch dew
From the still-vex'd Bermoothes."

The Bermudas were discovered early in the sixteenth century, by another Spaniard, Juan Bermudez, but they became an English possession before Shakespeare died. Although the energies of the Renaissance awoke in our own country later than in Italy and Spain, Germany and France, it was Great Britain that became the chief gainer, by the work of the explorers, in India and in America as well as in the islands of the Atlantic and the Pacific.

WHAT sort of Europe should we have seen to-day had there been no Renaissance?

The most momentous fact of all in this period of transition remains to be mentioned. The Mayflower sailed from Plymouth on November 11th (O.S.), 1620, and arrived in Massachusetts in December. The impulse towards individual freedom, which was the essence of the Renaissance, had likewise fired the forefathers of the men who were to return to take part in the Great War, 1914-1918, which revindicated the liberties of Europe.

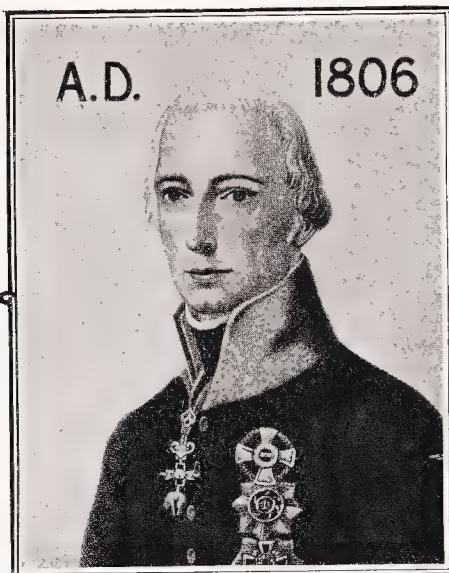
This brief reference to the Renaissance has been necessary because the spirit of that movement is still alive in the nations of the modern world. In the "rebirth" of human energy for humane as well as for "humanistic" purposes lies the hope of progress. The Renaissance is never at an end. Its message was and is that human life is a quest, and that the spirit of man outgrows all barren formulae. The iron circuit of the Middle Ages was broken.

Let us ask what sort of a Europe this would still be if there had been no Renaissance. The counter-revolution engineered by all the forces of absolutism, the Saint Bartholomews and Smithfields, the autos da fé in Spain, the intimidation of the new science, the vivi-cremation of Giordano Bruno, and the horrors of religious persecution in the Netherlands, all failed to quench the new spirit. If we look upon the Spanish Armada of 1588 as embodying and leading to the attack the forces of absolutism, secular and spiritual, we may feel some decent pride in the thought that it was Britain that shattered it.

We have mentioned Babylon, Greece, and Rome as representative states which created problems of empire that they were finally unable to solve, met rivals in the arena of history, and disappeared. This searching test of the nations, however, is still active and inexorable in the modern world. We saw that forces liberated in the Renaissance met and defeated Philip II. of Spain in his great attempt to re-establish in Europe the absolutism of the Hapsburgs and of the Papacy. But that was not to be the last effort or the last defeat of absolutism. In the two succeeding centuries, and especially during the reign of Louis XIV., France became formidable to European liberty, and in spite of the convulsion in 1789 she became later, under Napoleon, the most aggressive Power in the world. But she suffered defeat in 1815. Russia, which created a vast empire by remorseless aggression and consolidated an absolute Tsardom, is lying in chaos and economic ruin to-day. Prussia, whose strength increased rapidly under Frederick the Great, survived her disaster in the Napoleonic wars, and in due time placed herself at the head of the German Confederation. She increased her territory at the expense of Denmark, Austria, and France, and became with her federal states the greatest military Power the world has known. But her defeat came in 1918, while Austria, which had likewise survived the onslaught of Napoleon, lies at last dismembered and in ruins.

ELEMENTAL forces that breed revolt in states and produce continual change

What is this mysterious law which builds up and then breaks down a state? While the great nations are reaching their zenith the smaller exist under their shadow in perpetual fear of aggression and the loss of territorial rights. In certain cases, as for instance in the case of Switzerland, security can be explained only by the cynical fact that for strategic reasons her surrounding neighbours found it advantageous to guarantee her neutrality. Out of this



THE CENTRAL EVENT OF THE MIDDLE AGES

One of the most interesting episodes in the history of nations is that of the Holy Roman Empire, concerning which a wit has said that it was neither Holy, nor Roman, nor was it an Empire. It was, in effect, the effort of kings and emperors for a thousand years to carry on the tradition of Rome's imperial power in the interests chiefly of kings and emperors, and it began with the crowning of Charlemagne in 800 and ended with the resignation as Roman Emperor of Francis II, of Austria in 1806

long conflict in which nations have been shaped and trained in Asia and in Europe, in Africa and in the New World, one fact seems to emerge: like the forces of Nature the forces of human history are explosive. The great groups which we call nations contain volcanic and inflammable elements, the area of combustion may be narrow or wide, the moment of ignition may be soon or late, but at last the conflagration bursts. We cannot doubt that there is a close relation between this human unrest and the failure of the state. But since a well-governed state may succumb to a more powerful neighbour, the search for the moral causes of decline becomes more difficult.

We might call the idea of Freedom the high-explosive of history, for, in the end, it has broken down one after another every Bastille of arbitrary power. Great as were the indirect and ultimate political effects of the Renaissance and the Reformation neither of those movements had a political motive or a political origin. It is in the French Revolution that we discover, not indeed the earliest, but the most vehement and dramatic expression of rights. French

thinkers who preceded the Revolution had been profoundly impressed by the events in England in the seventeenth century and especially by the Revolution of 1688. And the actual leaders of the Revolution found inspiration and encouragement in the American Declaration of Independence (1776).

THE factor of national disturbance which industry introduced to the modern world

Lafayette brought home from America the aphorism that resistance is a sacred duty. Members of the French aristocracy who had crossed the ocean to fight in the American armies returned to Europe convinced of the truth of democracy. But the commotion in France was unaccompanied by the constructive political genius which created federation in the American Colonies. In France the Revolution signified the transition from feudalism and absolutism, but in no other country had the break with the past been so convulsive.

If the federal principle had been adopted by France there might have been no Napoleon. But out of the seismic chaos of the Revolution came Napoleon, and a new attempt at



A MAN AND A SHIP THAT ALTERED THE HISTORY OF NATIONS

The era of discovery which sent the mariners of Spain and Portugal overseas in quest of new lands and fabled riches had its greatest event in the voyage of Columbus to America in 1492. The "long voyage ship," to which Sir Arthur Keith in the preceding chapter attributes so much importance in the development of the nations, had its most notable example in the little Santa Maria of Columbus. Our picture is a photograph of an actual duplicate of his vessel, which was sailed across the Atlantic for the World's Columbian Exhibition at Chicago in 1893.

European absolutism which involved Europe in a new series of wars. In other words, France had missed a great historical opportunity and soon forgot the great doctrines of "liberty, equality, and fraternity" which had been emblazoned on her Revolutionary banner.

It was not the labouring population, it was the middle class which gained most by the Revolution. In the Declaration of the Rights of Man the private ownership of property is not only sanctioned but is defined as "an inviolable and sacred right." The estates of the noblesse and of the Church were, indeed, confiscated and partitioned, but only for purposes of sale to the highest bidder. In fact, a new conception of the state had arisen, the conception that the state is an arena for free competition for the prizes of life. But it is precisely this conception which lies at the root of modern industrial unrest and has created the

class war. Rank was abolished, but it soon returned, and found itself elbowing the new aristocracy of wealth. Besides, the protagonists of the Revolution belonged to the middle class. Robespierre was an avocat, Danton another, Sieyès an abbé, Marat a doctor, Fouquier-Tinville an attorney, Collot d'Herbois an actor, and Saint Just, like Camille Desmoulins, had studied law and letters. Such men had no genuine desire for "equality." The nineteenth and the twentieth centuries would hear and would satisfy demands from the proletariat which would have made Sieyès and Saint Just stand aghast.

France, in fact, had been in volcanic travail in order that the bourgeoisie might consolidate their position before the new era of modern industry, which would replace the aristocracy of land by the aristocracy of capital, had set in. Moreover, the Revolution, which



MODIFYING INFLUENCE OF ANOTHER SHIP AND OTHER MEN

As interesting companions to Columbus and his ship we give here a reproduction of a model of the Mayflower, and the portrait of a Puritan, typical of those who are remembered to-day as the Pilgrim Fathers. The most momentous fact in the period of transition which followed the era of discovery was the rôle which the Mayflower and its passengers were to play in the history of the great North American continent. This little ship and the men and women that it carried were to make Northern America Anglo-Saxon both in character and in speech.

From a model made by Goulding & Co. Plymouth, for the Mayflower tercentenary

was to destroy all tyrannies, ended inevitably in Napoleon and in militarism, in a vast burden of debt, and in Waterloo.

Is history then merely a Penelope's web of which the nations are the weavers, and which is woven up during one century only to be unwoven in the next? Is its record only a necrology of nations? And must one generation accumulate abuses which the next must sweep away?

The great military and economic effort of France in the seventeenth century was only a preparation for the deeper corruption of the succeeding age and for the catastrophe of the Revolution. Is there, then, no finality in this endless experiment of nations?

Now, from the downfall of Napoleon in 1815 until the downfall of the German Emperor and his allies in 1918 there had taken place in Europe a vast economic reconstruction owing to the use of

steam and, later, of electricity for industrial purposes. Modern wealth began to be created by new processes of manufacture, and the towns, as the centres of industry, attracted the country population to the great factories. These economic changes created in all nations social problems which still await solution. Moreover, the new activities of world commerce brought about changes not only within the nations, but between them, for there was a struggle for markets more intense than the old system of international barter had ever known. Again, the social status of the labouring class in one nation became of interest to the working class in another, and the doctrine of the solidarity of labour throughout the civilized world began to attract attention.

The social and economic history of the nineteenth century is mainly the

history of the struggle between Capital and Labour, not in one, but in every nation. In order to be able to measure the vast change which has taken place within less than a hundred years in our own country, it is sufficient to remember that in 1825 Trade Unionism was not merely illegal, but criminal, and was defined in English law as "a conspiracy in restraint of trade." We have seen that ancient society ignored the fact that a man's labour is his most sacred property. It solved its industrial problem by purchasing slaves. But the introduction of the wage-earning class, who became gradually insistent on the realization of their own economic and political rights, has brought a new factor of national disturbance into the modern world.

COMMERCE is the most aggressive force in international relationships of our own time

Moreover, in spite of the dream of the solidarity of labour everywhere, the industrial class of one nation competes for the world's markets with the industrial classes of other nations. The task of every state is double :

1. Internally to adjust the relations between its own members, and
2. Externally to adjust its relations with other states.

These two problems are closely connected, and would lead us into a discussion of such subjects as Free Trade and Protection. It is sufficient to note that a relentless competition takes place between the great organized national groups, and that that competition very frequently leads to war. For the greater the extent of territory, the greater the resources, and the greater the chance of economic superiority.

The country rich in coal and iron and oil and other raw materials will secure supremacy in the field of manufacture and trade. And since economic supremacy is not only a cause, but also an effect of military power, the temptation to expand becomes irresistible, especially if the question of over-population becomes pressing. Here we glance at the supreme problem of the modern peoples.

It is probable that the historians of the future will assign certain economic causes as among the factors which brought about the struggle of the nations in 1914. The focus of interest lies, of course, in the development of modern Germany as a military and industrial Power. To the old historical feud between Germany and France was added the formidable industrial menace of the most industrious people in Europe. Germany was becoming predominant in Central Europe and elsewhere, and the appetite increases by what it feeds on. Her industrialism financed her militarism, and her militarism promised her industrialism new fields for expansion. A new and more insidious absolutism threatened Europe.

But there had once been another Germany of "humanism," the Germany of Lessing and Goethe, the Schlegels, Winckelmann and Beethoven. The temperamental change which took place in the German people can be traced to the victories of Frederick the Great. Their educational system was framed with a view to inspiring the young with the Pan-German ideal of a Deutschland victorious in every field of human activity. The German commercial became only less aggressive than the German military battalions. Germany was the Assyria of the West, Assyrian in her energy, her ruthlessness, and her pride.

GERMANY'S downfall was due to an excess of energy and abuse of it, not to decay

If we count Luxemburg, we find that the frontiers of eight foreign states surrounded her. Thus compelled to become a military power, it was the strategic weakness of her geographical situation which transformed her into an armed camp, and her standing army became a standing menace to the rest of Europe.

As she transformed herself from an agricultural to an industrial community her energies increased and sought an outlet in all directions, and especially towards the sea. The old Baltic trade was insufficient, and Germany, looking

towards the North Sea and the Atlantic, began to build ships. But on the sea she met Great Britain. Her military engineers wrought marvels with her contracted sea-board. The Kiel Canal strengthened the strategic position, because it doubled the striking power of the fleet. We hint at these economic facts because they must be added to the immediate causes of the war—the strokes and counter-strokes of a deceptive diplomacy, and the ambitions of a group of men leading and misleading a group of nations.

History is full of paradox. When the mechanical maelstrom of modern war was let loose in 1914 Great Britain became the enemy of the Power with whom she had never had a quarrel and the ally of her own hereditary foe. Let us observe that the downfall of the German Empire cannot be explained by the cycle of exhaustion and decline. Germany was reaching the zenith of power. So great was that power that in order to overthrow it the European Allies required the help of the United States. It was not because Germany had too little, but because she had too much energy, and was about to misuse it against the liberties of the world, that her defeat was due.

We are now in a position to ask: What has been the rôle of Great Britain in the history of nations? It is a most remarkable and significant fact that four times within four hundred years and very near the end or beginning of the centuries Britain intervened decisively in European affairs.

THE part played by Great Britain during four centuries in the history of nations

We saw that in 1588 she defeated the absolutism of Spain and thereby saved the secular and spiritual liberties which the Renaissance and the Reformation had affirmed. But again towards the close of the seventeenth and at the beginning of the eighteenth century Britain checked the absolutism of France as represented by Louis XIV., and defeated it at Blenheim, 1704, Ramillies, 1706, Oudenarde, 1708, Malplaquet, 1709. At the end of

the eighteenth and the beginning of the nineteenth centuries Britain was again on the Continent, and defeated the new absolutism of Napoleon in 1815. And at the beginning of the twentieth century in 1914, in alliance with Belgium and France, she became the main agent in the defeat of Germany in 1918.

It is, indeed, useless to pretend that in these interventions Great Britain was not protecting her own interests. It is no less true that she was protecting the common liberties of mankind.

BRITISH Nation, by reason of its history, always to be found on the side of liberty

The rôle of equilibrator seemed to belong by nature to a Power detached from Europe and yet so close to it. A people who had won their Magna Carta (1215), and Habeas Corpus, and had framed their Bill of Rights (1689), found themselves instinctively on the side of liberty, wherever it was imperilled.

The record is doubtless stained by the policy which led to the loss of the American colonies, by certain events in the early administration of India, by the early struggles in Wales, and by the long struggle in Ireland. But as regards America, the best minds of the day expressed the conscience of the country in denunciation of the misguided government of a German king.

"This universal opposition," said Chatham, "to your arbitrary system of taxation, which now pervades America, is the same which formerly opposed loans, benevolences, and ship-money in this country, is the same spirit which roused all England to action at the Revolution, and which established, at a remote era, your liberties, on the basis of that grand fundamental maxim of the Constitution, that no subject of England shall be taxed but by his own consent. To maintain this principle is the common cause of the Whigs on the other side of the Atlantic and on this. . . . Resistance to your acts was as necessary as it was just."

These words, spoken in 1775, express the British ideal of government, and their spirit is the secret of the Empire. It is the verdict of impartial historians that the vast overseas possessions which Great Britain won at the expense of her European rivals have enjoyed sounder

government than would have been their lot if they had remained in the hands of Spain, Portugal, and even of France. The guiding policy has been that revenue raised in the Colonies must be spent on the Colonies, and that the arbitrary taxation which Chatham abhorred should find no place in the Dependencies as it finds none in the Mother Country.

THE tribute which the Constitution of the United States pays to British ideals

Perhaps, however, the greatest tribute which has been paid to the essential sanity and justice of the British conception of the state lies in the fact that the founders of the American Republic incorporated in their Constitution the main provisions of the Bill of Rights. The original schedule drawn up in 1689 was no new creation, but only vigorously reaffirmed the principles of the Common Laws which are shared by our kin on the other side of the Atlantic. It is worth while to reproduce here the main provisions of the Bill of Rights, because they are an epitome of English history. It is an Act which declares among other things—

“That the pretended power of suspending of laws or the execution of laws by regal authority without consent of Parliament is illegal. That levying money for or to the use of the Crown by pretence of prerogative without grant of Parliament, for longer time or in other manner than the same is or shall be granted, is illegal. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law. That elections of Members of Parliament ought to be free. That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament. That excessive bail ought not to be required nor excessive fines imposed nor cruel and unusual punishments inflicted. That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void.”

This impressive declaration closes with the statement by Lords and Commons “that they do claim, demand, and insist upon all and singular the premises as their undoubted rights and

liberties.” These principles were the gift of the Mother Island to the Anglo-Saxon world which was her offspring, and it was in defence of such liberties that the United States and the British Dominions sent their vast armies to Europe during the Great War.

If we turn to Burke's speech “On Conciliation with America” we shall find the ideal of the British Empire stated in language which might have been uttered to-day. “The fierce spirit of liberty,” says Burke, “is stronger in the English Colonies probably than in any other people of the earth. It is the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the Empire, even down to the minutest member.”

Now, if we take 1066 as the date on which the last infusion of foreign blood with the blood of the island stock began, this country has been inviolate for almost one thousand years. Of all the European nations Britain alone during that long period has suffered no real disaster to the fabric of her power. The blows from without as well as from within did not break, they only riveted the framework of her freedom. She holds in the modern the place which Rome held in the ancient world. From the Great War she has emerged with an increase in her vast territory.

IMMENSITY of the burden of empire which fate has shouldered upon Great Britain

If we reckon up the schedule of her commitments throughout the earth it is almost with a sense of awe that we remember that her colossal expansion can be traced from the nucleus of one small island. Even her enemies have admitted that wherever the long radius of her civilization has reached it has brought order and progress. Pitt once said “England has saved herself by her exertions, she will save Europe by her example.” But her “destiny” was on the sea, and took her far out of Europe and linked with her own fortunes those of millions of human beings of alien race and speech.



THE MAKING OF THE GREAT INDUSTRIAL CITIES

The vast economic reconstruction which took place last century in the era of industrial expansion changed the face of the world in all regions where industry could be made profitable. Look here at Manchester as it is to-day in the lower photograph, with its multitude of chimneys befouling the landscape, and the same scene as it was presented one hundred and ninety years ago. The change is probably artistically and hygienically for the worse, but who shall say that the industrial expansion

has not immensely added to the general comfort of mankind?

Napoleon called the British a nation of shop-keepers. But we are also a nation of ship-keepers. Behind shops there are workshops. Ships and shops—these have made England.

In the preceding sketch our course has been inevitably zigzag, but we have attempted to collect some stray facts which are of importance in the discussion of an immense subject. A few

thoughts suggest themselves here. First, in spite of the exhaustion and decline of nations, national tenacity is one of the outstanding facts of history. Peoples have been defeated and overthrown, nevertheless they have continued with shrunken power and diminished territory to occupy the seats of their forefathers.

Spain attempted to crush Holland, and Austria attempted to crush

Italy, but both Italy and Holland rose again. The Turks made a prolonged effort to exterminate Serbia, Bulgaria, and Greece, but those three nations regained their freedom and conquered their oppressor. There is still vitality even in Armenia, which has endured a long agony of persecution. After the Franco-German War it was supposed that France would never recover from the blow, but it was French military genius which led the Allies in the overthrow of the German Empire, and to-day France is the strongest nation on the Continent. History is full of this strange power of national resurrection.

But, in the second place, let us note that in spite of this stubborn racial persistence the actual political framework of a nation is subject to sudden and often disastrous change. There are moments in history when nothing seems to be so brittle as the fabric of the state. We have seen with our own eyes the great work of the Russian Tsars perish in a night. We have seen the Empire of the Hapsburgs collapse like a house of sand. And the German Empire which Bismarck created went to pieces within a few hours, its Emperor became a fugitive, and the dukes and kings of its confederate states were swept simultaneously from their thrones and their thrones. This is the catastrophic and seismic element in history.

WHERE we may look to promise of permanence for the British Empire and its institutions

Third, it has often been asked how long the British Empire will endure. There is nothing to guide us, because the British Empire is unlike any other imperial system of the past. It is not a mechanical combination held together by militarism. It is a union of self-governing communities or of communities gradually approaching self-government, and sharing or learning to share a common ideal of government and liberty. We quoted the Bill of Rights and pointed out that its essential

elements were seized by the framers of the American Constitution. That is a fact of profound significance, for it means that the greatest Power in the New World had discovered in the Common Law of Great Britain the best guarantee of ordered freedom and a nation's strength. It is, therefore, in the realization of this ideal adapted to the needs of every people within the British Confederation that we find the greatest promise of the Empire's permanence.

THE world's peace and the growing demand for an international standard of justice

One final question meets us. Nations, like individuals, compete with each other, and competition involves suffering. It is agreed that it is by means of competition that the character of the individual is developed. If there is no struggle, character weakens and degenerates. And the same law is at work in the case of those great aggregates of individuals which we call nations. If so, is collision, is war inevitable? This question, which we cannot attempt to answer here, occupies the minds of those who look forward to an international rivalry that shall be bloodless, and place hope in a League of Peace.

We may meanwhile remind ourselves of a statement made earlier in these pages—that the task of all states is twofold:

1. To regulate their own inner life, and
2. To adjust their relations with their neighbours.

Modern feeling has begun to demand that justice shall be the essence of both sets of relations. There is a saying of the greatest of Greek thinkers that at first the state is created for the sake of mere life, but that it continues to exist for the sake of the good life. The future of civilization will depend on how far each nation will respect that level of good life which other nations may have attained.

Peoples
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VOLUME TWO

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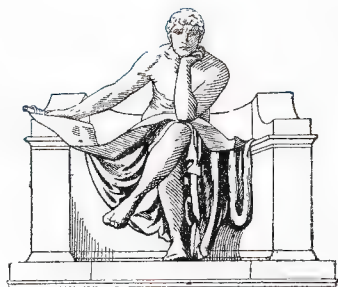
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CHILE

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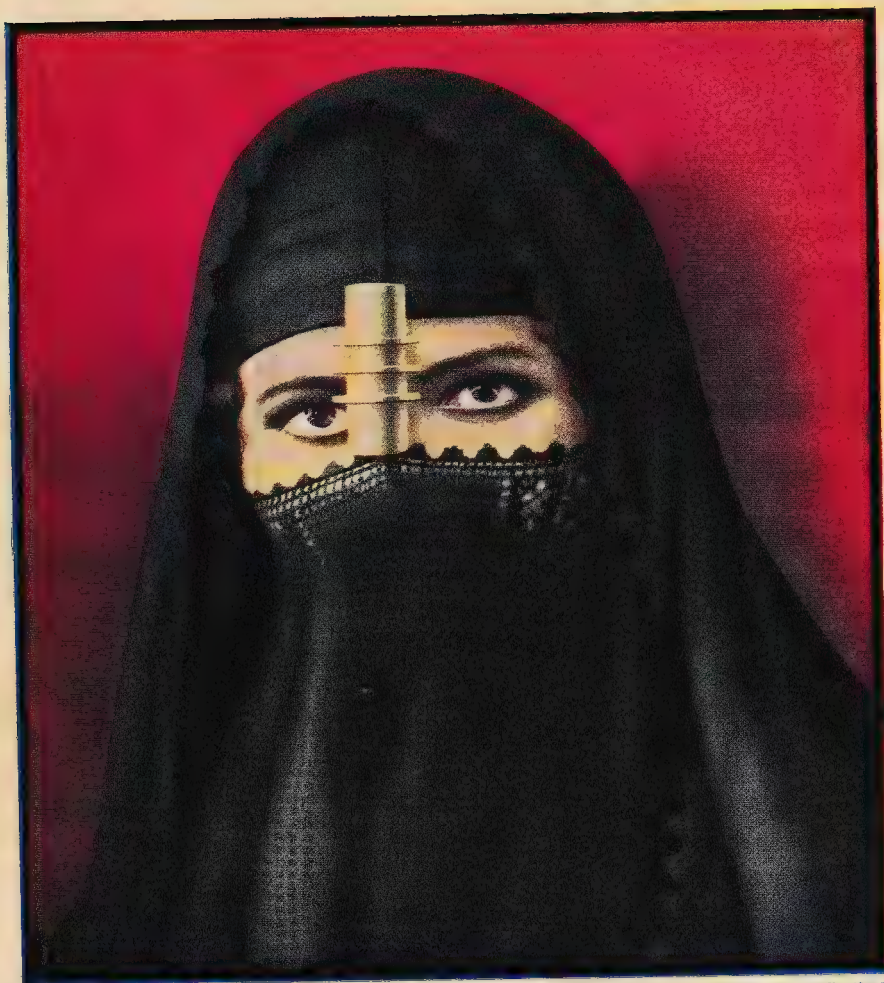


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Peoples
of All Nations

VOLUME FOUR



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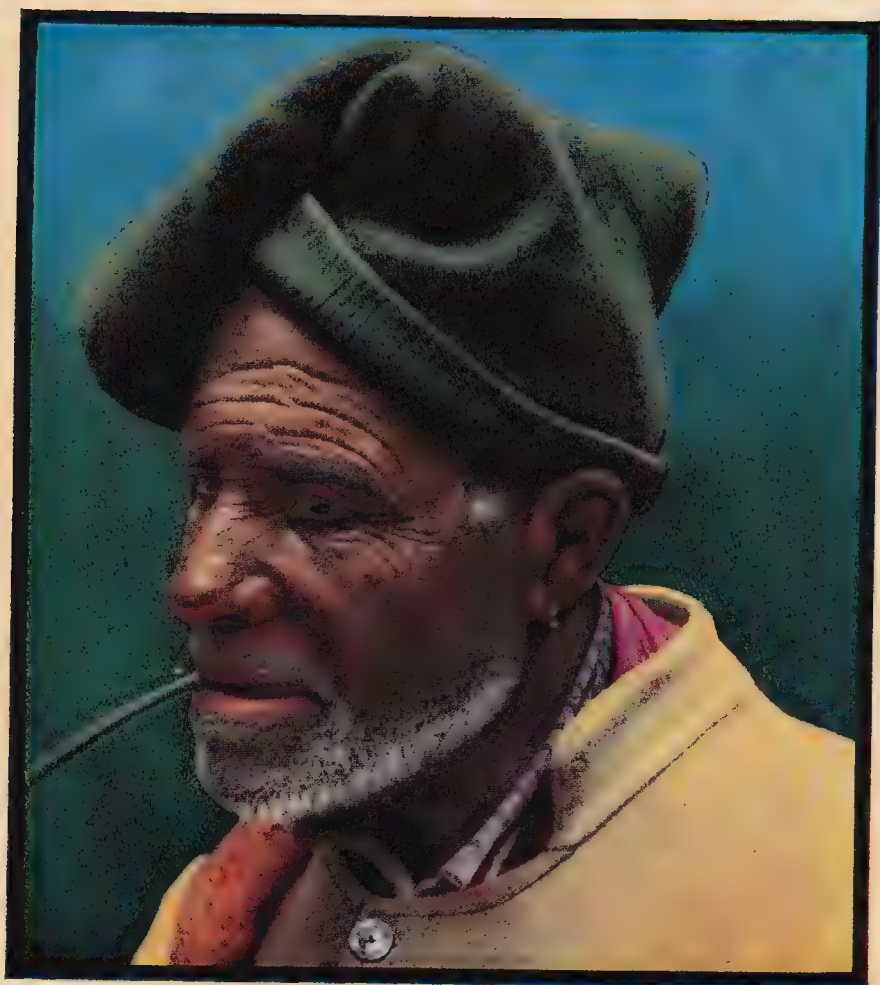
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Georgia to Italy



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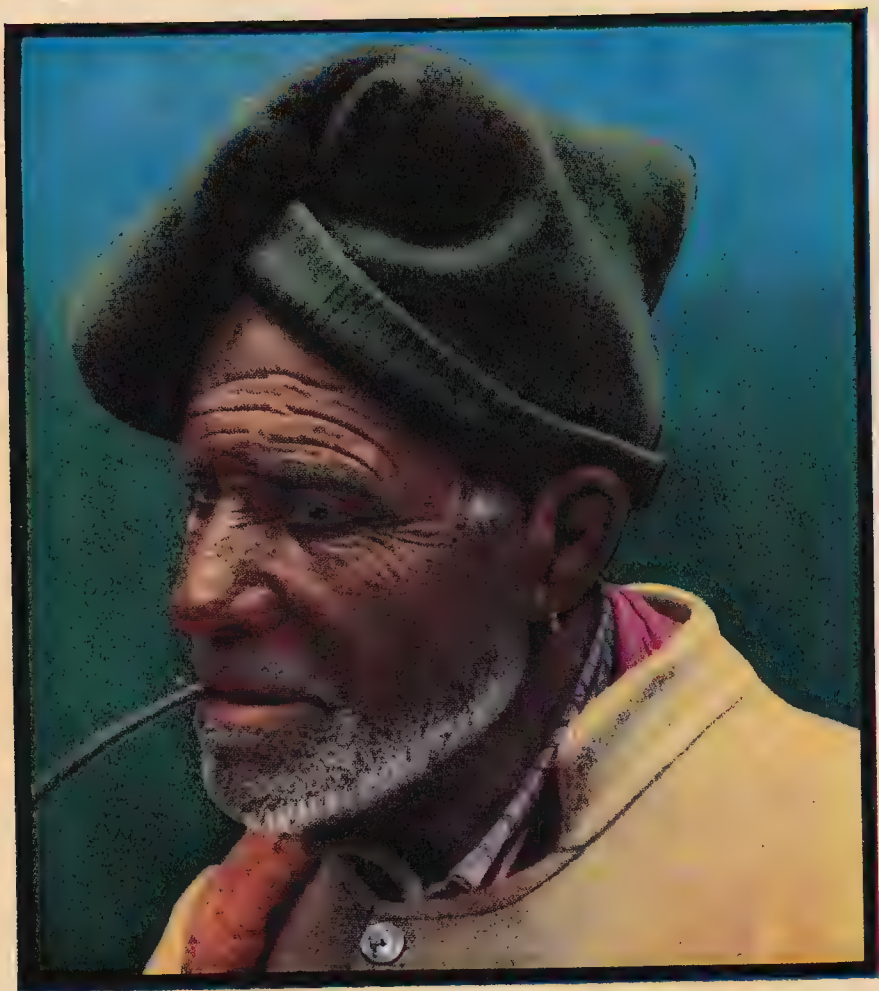




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MALAYSIA

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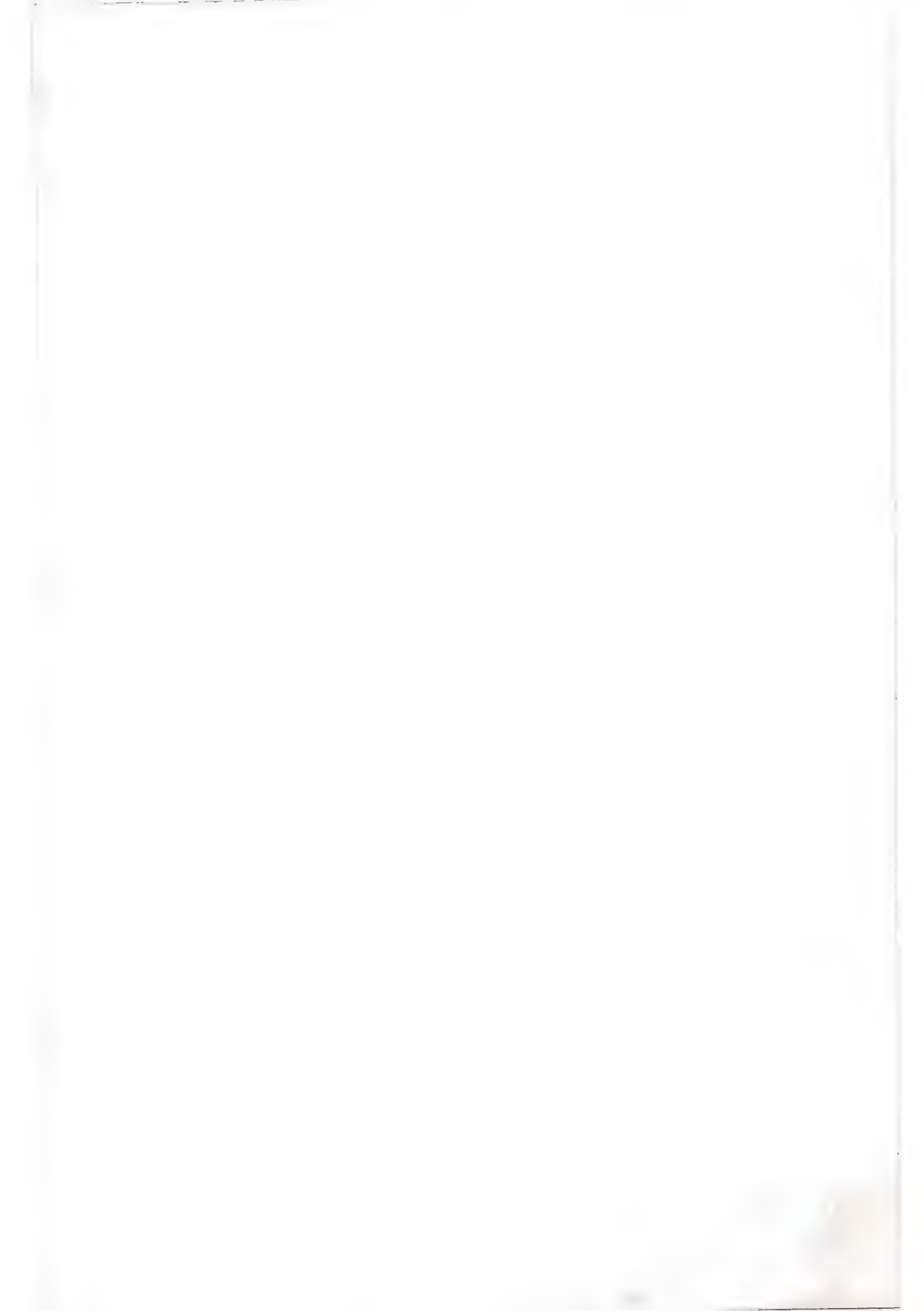




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Peoples
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VOLUME SEVEN



TUNIS

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THE NATIONAL SPIRIT in The Modern World

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This penetrating and illuminating essay by Mr. J. A. R. Marriott is complementary to those contributed to our first volume by Sir Arthur Keith and Mr. Romaine Paterson. The one gave an outline of racial origins and explained how man emerged from the horde at the call of the tribal spirit; the other showed how the successive industrial agglomerations of mankind that constituted the great States of the ancient world flourished and decayed under the pressure of conflict and cooperation. In the accompanying chapter Mr. Marriott completes the survey by analysing the spirit of nationality, the most potent and the most elusive of the forces that have moulded our modern polity

THE Nation-State is the typical political product of the modern world. To the ancient world, Nations were by no means unknown; nor were States. But the State rarely corresponded with the Nation. The characteristic political entity was something either much larger or much smaller than the typical modern State: either an empire or a city; the City-States of Hellas, for example; the Empires of Assyria, Macedon, or Rome. The idea that a State should be, even roughly, coextensive and coincident with a Nation did not enter the political consciousness of mankind until towards the end of the eighteenth century. Some authorities would date the new conception specifically from the annihilation of Poland. The partition of Poland among its three powerful neighbours wiped out a State which had filled an imposing place in the European polity; it served to revivify a nation. That nation has now achieved its ambition in a resuscitated Poland.

Elusive Nature of Nationality

Among the forces which have gone to the moulding of our modern polity, that of nationality is certainly the most elusive. It has almost defied definition. Vico defined a nationality as "a natural society of men who by unity of territory, of origin, of custom, and of language, are drawn into a community of life and of social conscience." Is "unity of territory" essential to the idea of nationality?

Or even "community of life"? If so, we must deny specific nationality to the Jews in dispersion or to the Poles after the partition of their State. Is identity of language essential, or of religion? If so, we must deny the existence of a Swiss nationality, for the "Swiss" embrace two, if not three, creeds, and speak three, if not four, distinct languages. And what of the "Americans"?

Nationality a Collective Conscience

Plainly, we shall involve ourselves in difficulties if we lay over-much emphasis either on religion or on language as essential elements. Yet in the absence of these it would seem difficult to preserve nationality when it is divorced from statehood. Swiss nationality and American nationality are respectively the resultant of the evolution of a Swiss State and of an American State. In other cases the State may be a resultant of the idea of common nationality. The Triune Kingdom, commonly designated Yugo-Slavia, and the new Poland are apposite illustrations of the latter process. We seem, therefore, to be almost driven by exclusions and inclusions to acceptance of the definition proposed by Professor Henri Hauser of Dijon: "Nationality is a matter of collective conscience, of collective will to live. . . Race, religion, language, all these elements either are or are not factors in nationality according to whether they

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do or do not enter into the collective conscience by virtue thereof." ("The Principle of Nationalities," page 7.)

A "collective conscience." But the doubt obtrudes itself whether such a conscience could have been generated without a sentimental or traditional attachment to a territorial home. Jewish nationality has been sustained during two thousand years of exile, mainly, no doubt, by devotion to a particular creed, by wonderful persistency of blood, but not least by collective affection for the common home of the race: "When I forget thee, O Jerusalem." But for Zionism the modern Palestine would never have been called into being by the Paris Conference. Similarly the Poles in dispersion have drawn their inspiration from the fact that many of their brethren have lived on, though under alien rule, on the plains of the Vistula.

Professor Zimmern's Definition

Professor Zimmern, then, would seem to get near to the heart of the matter when he writes: "Nationality is more than a creed or a doctrine, or a code of conduct, it is an instinctive attachment; it recalls an atmosphere of precious memories, of vanished parents and friends, of old customs, of reverence, of home, and a sense of the brief span of human life as a link between immemorial generations spreading backwards and forwards. . . It implies a particular kind of corporate self-consciousness, peculiarly intimate, yet invested at the same time with a peculiar dignity. . . and it implies, secondly, a country, an actual strip of land associated with the nationality, a territorial centre where the flame of nationality is kept alight at the hearth fire of home." ("Nationality and Government," pages 78, 84.)

Beginnings of the States System

Yet if the idea of nationality be elusive, it is plainly among the most potent of the formative forces of to-day. For the evolution of the modern States

system we must, however, go farther back than the genesis of the idea of nationality. Among the great States of the modern world England was three hundred years ahead of the rest in the realization of its unity and identity. The sense of nationality in England was due, however, to causes, geographical and political, which were unique in their operation. Hardly was there a king of the English before he put forward a claim to be "*alterius orbis Imperator*"—outside the jurisdiction of the Holy Roman Empire, and, indeed, of the Roman Papacy. Continental Europe was, during the thousand years which intervened between the fall of the Roman Empire and the disruption of Christendom, a quasi-unity dominated in theory by the conjoint authority of pope and emperor, and, in fact, unified by common subjection in ecclesiastical affairs to the Roman Primacy, by common acceptance in the civil sphere of Roman law, and by an all-pervading and all-powerful social system which provided at once a system of land tenure, a nexus for society and a method of government. The Empire, the Papacy, and the feudal system dominated the life of the Middle Ages, and so long as that domination persisted there was no room for the idea of nationality, nor could the modern States system emerge.

Evolution of the Nation-State

The intellectual, political, geographical and ecclesiastical upheaval which is compendiously described as "The Renaissance and the Reformation," opened the door to the emergence of national Churches and the evolution of the Nation-State. Hungary, Poland, and Bohemia had long enjoyed the dignity of statehood. Among the great States of Western Europe, France was (after England) the first to achieve unity and self-conscious identity. The remarkable astuteness of a long succession of kings of the Capet and Valois dynasties; the absorption by conquest or marriage of the great feudal duchies

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and counties ; frontiers well defined on two sides though highly debatable on a third ; an administrative system ever increasing in efficiency as it increased in centralisation ; the Hundred Years War against the Angevin kings of England and the dukes of Burgundy—all these played their part in the making of modern France, and by the end of the fifteenth century France had arrived.

Spain reached a similar stage of national evolution early in the sixteenth century. The secular crusade against the Saracens was the central fact in the making of Spain, but King Charles I., otherwise known as the Emperor Charles V., was the first Spanish sovereign to rule over a united Spain. The bitter contest between Spain and the provinces of the Low Countries gave to the seven northern provinces sufficient cohesion and self-consciousness to entitle them to be regarded as a Nation-State from the end of the sixteenth century onwards, albeit a State of a federal rather than a unitary type. Differences of creed between the Dutch and their former rulers at once fortified them during the struggle for independence and accentuated the sense of unity when independence was at last achieved.

European Politics and Antagonisms

Ecclesiastical antagonisms contributed once more to the many disruptive forces which during the Thirty Years War (1618-48) dissipated whatever of unity Germany had derived from the coincidence of the German kingship and the Holy Roman Empire. From the chaos there emerged more than one powerful State. First "Austria," conglomerate in itself and dynastically connected with the Czech Kingdom of Bohemia and the Magyar Kingdom of Hungary ; then Prussia ; but neither could be described with accuracy as a Nation-State ; still less could the lesser German States, such as Saxony, Bavaria, Baden, Württemberg, or the Palatinate, though all were virtually independent sovereignties.

Portugal had meanwhile (1640) regained its independence, and thenceforth must be counted as a Nation-State, while the dissolution of the Union of Calmar (1523) permitted Sweden to take its place as an independent "Power," and for a brief period (roughly 1600-1721) to play a conspicuous and influential part in European politics. Thanks, indeed, partly to the vigour of her kings and the skill and discipline of her soldiers, in part to the friendship which so long subsisted between Stockholm and Paris, Sweden occupied in the European polity a place far more than commensurate with her permanent strength and resources.

Growth of Powers in Modern Times

The rapid rise of the Hohenzollern power in Prussia and North Germany, still more the irruption of Russia into European politics at the close of the seventeenth century, brought to an end the brief ascendancy of Sweden. Russia, though loosely compacted, took her place as a Nation-State in the first years of the eighteenth century, and before the century closed the American continent had brought to the birth the first of the Nation-States in the New World.

How far had the idea of nationality contributed to the establishment of these Powers of the modern world ? The instinctive avoidance of the word "nations," the substitution of the term "Powers" would seem to suggest a partial answer to the question.

Monarchical Factor in State Making

The motive force which was on every side operating to produce a new States system, which found its manifestation in the creation of strong, compact, homogeneous kingdoms, was primarily dynastic, or at least monarchical. France was made by a succession of great kings and great ministers, the apotheosis of the absolute monarchy being reached in the brilliant period which culminated

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in the reign of "Le Roi Soleil" (Louis XIV.). By the end of the seventeenth century France was, however, indisputably a Nation-State. Richelieu had completed the work of political unification, Colbert had made her one commercially and economically, yet the social fissures were still deep. Not until the Revolution did France become a social unity. In two ways Richelieu left his work incomplete. The destruction of political feudalism served only to accentuate the social cleavage between class and class. Nor did he achieve his ambition in regard to the rectification of the frontiers of France.

Expansion of the Kingdom of France

According to his political testament his aim was to identify modern France with ancient Gaul. His intervention in the Thirty Years War wrung from the Empire a formal acknowledgment of the cession of the three Lorraine bishoprics, Metz, Toul, and Verdun, annexed in 1552, and, in addition, the greater part of the province of Alsace. For the first time modern France touched the Rhine. The acquisition of Franche Comté in 1674 rendered still more isolated the remaining portions of Lorraine, but these did not actually fall into France until 1766. Meanwhile, Henri IV. had brought to the Crown of France the Kingdom of Béarn, or the northern half of Navarre, and Louis XIV. finally rounded off the Pyrenean frontier by the acquisition of Roussillon and Cerdagne in 1659.

Result of Territorial Acquisitions

By a curious legal subterfuge—the *Chambre des Réunions*—Strasbourg was assigned to France in 1683. Later in the same reign the north-eastern frontier was immensely strengthened by the acquisition of Western Flanders, and of a number of strong fortresses like Lille, Cambrai, and Valenciennes, which virtually gave France the command of Artois and Hainault. Louis XIV never

dreamt of invoking the principle of nationality to cover these territorial acquisitions. The motive was frankly strategical, to render France secure against attack by her neighbours; to give France a military advantage should she desire to take the offensive. Of the doctrine of "nationality" there is not a hint; yet the fact remains that before the process of territorial unification began the French were not a nation; when it was complete they unquestionably were. Bretons and Burgundians, Normans, Angevins and Aquitainians alike acknowledged themselves to be "Frenchmen," and found satisfaction and pride not merely in common citizenship but in common nationality.

We pass from modern France to modern Spain. The two outstanding characteristics of the Spaniard—his intense nationalism and his persistent provincialism—are both attributable to his prolonged contest with the Moors.

Nationalism Forged by Patriotism

No people in the world have developed a deeper sense of national individuality than the Spanish, yet between province and province—notably between Castile, Aragon, and Catalonia—there are differences of tradition and outlook which political unification has not availed to eradicate. Probably nothing less than a secular crusade against an intruding enemy, alien in race and alien in creed, would have sufficed to weld Catalans and Castilians, Aragonese and Andalusians into a united nation.

Dutch nationalism is the product of a struggle not less fierce than that in which Spanish nationalism was conceived—on the one hand a prolonged contest waged with the elemental forces of nature; on the other a brief, but terrible struggle against the tyranny, ecclesiastical, economic, administrative, and political, of the Spanish rulers of the Netherlands.

Dutch nationalism was forged in the furnace of persecution; it has been sustained by the necessity for ceaseless

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vigilance against the ambition of powerful neighbours, and against the constantly threatened depredations of the sea.

The people who achieved so splendidly their own liberty showed themselves curiously inept in dealing, at a critical juncture, with neighbours who might, by tactful handling, have been converted into fellow-citizens.

The idea of creating a substantial buffer state between France and Germany has commended itself for centuries to the diplomatists of Europe. In the fifteenth century it seemed not unlikely that under the Duchy of Burgundy it might prove effective. It was not to be. In the early nineteenth century, after Napoleon had demonstrated afresh the traditional anxiety of France to extend her eastern frontier to the Rhine, the diplomatists at Vienna attempted to achieve the same purpose by uniting the southern provinces of the Low Countries with the northern: the "Austrian" (formerly the "Spanish") Netherlands with those portions of the same low-German lands which, since the end of the sixteenth century, had been distinctively known as the United Provinces.

Belgium's Soul Born of Suffering

The project was initiated by Lord Castlereagh, who in this was true to the secular traditions of British policy. He attempted by the union of Holland and Belgium to erect a stout barrier against the aggressions either of French or Germans. But the Dutch played their cards badly. The Belgians were bitterly offended by the tactlessness and greed of their Dutch sovereign, and the union lasted no more than fifteen years (1815-30). With the successful assertion of Belgian independence, yet another Nation-State took its place in the European polity.

Hardly, however, can the independence of Belgium be hailed as a triumph for the principle of nationality. Between the Flemings and Walloons there is racially less in common than

between those peoples and the French and the Germans respectively. Yet common citizenship in the Belgian State has developed among the people of both races a sense of a common Belgian nationality. The brutality of the German conquest (1914) quickened and accentuated a process which otherwise might have tarried. Nationality matures rapidly under the heel of an alien and oppressive ruler. In the discipline of suffering, Belgium found her soul.

Autocracy versus Democracy

Among the phenomena of European history and politics there is none more curious than the prolonged existence of the "ramshackle empire" of the Hapsburgs and the survival of Switzerland. Between the two political formations there is at once an obvious contrast and a striking parallelism. The one stood as a symbol of autocracy; the other is hailed as the purest extant product of unadulterated democracy; the one represents the triumph of personal rule, and the fruit of "personal union"; the other is a confederacy of free peoples, a union of self-governing and jealously independent communities. Not less striking is the parallelism. Both have fulfilled a definite political purpose, yet both are defiant of every canon of political science. If the Hapsburg emperor ruled over peoples of diverse races—Germans, Czechs, Poles, Magyars, Rumanians, Italians, and Southern Slavs—the Swiss Confederation embraces with impartiality Frenchmen, Germans, and Italians. But an outstanding difference remains to be noted.

Ramshackle Empire of the Hapsburgs

The prolonged and, on the whole, adroit regime of the Hapsburgs did nothing to promote even a pseudo-nationality among the various peoples included in their conglomerate empire. These all remained to the end as distinct as on the day when they severally passed under the rule of the Hapsburgs.

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The Swiss Confederation is equally defiant of the community of race and of language, and even more defiant of community of creed; yet the Swiss are undeniably a nation; the subjects of the Hapsburg empire never were.

Debt of the Nations to Napoleon

The fact emerges, then, that the force to which so much potency is attributed by modern philosophers played an insignificant part in moulding the fortunes of the European States. Thus far, however, we have not crossed—save to indicate the genesis of Belgium—the watershed of modern history. The twenty-six years which elapsed between the outbreak of the French Revolution and the final overthrow of Napoleon mark a distinct dividing line between two historical epochs. The French Revolution proclaimed the principle of liberty. Napoleon, his aggressive enterprises, his conquests, his occupations, his administration, and his codes gave an unparalleled impulse to the development of the idea of nationality.

Modern Germany, modern Italy, the new Kingdom of the Southern Slavs owe to Napoleon an immeasurable debt. Even the Swiss Confederation owes him something. The French Directory had attempted to impose upon Switzerland a unitarian form of government wholly alien to her traditions—the Helvetic Republic One and Indivisible.

Promotion of the Sense of Unity

The Swiss made it quickly and abundantly clear that despite some tendencies towards national unity they repudiated the idea of uniformity; Napoleon recognized the fact, and in 1803 he gave them a new Constitution embodied in the Act of Mediation. That Act, though replaced in 1815 by the Federal Pact, marked a distinct step towards national unity in Switzerland. The degree of progress attained during the ten years when Switzerland was to all intents

and purposes a tributary of the Napoleonic Empire, may be measured by comparing the Federal Constitution of 1848 with the loose Confederation of Cantons which alone existed down to 1798.

Yugo-Slavia, too, owes a considerable debt to Napoleon. His occupation of the Illyrian provinces was due, of course, to motives far removed from any desire to stimulate national self-consciousness. But the introduction of the French codes, the regularisation of administration, the construction of roads, the establishment of schools—all this tended, however undesignedly, to promote among kindred peoples a sense of community, if not of nationality.

More conspicuous illustrations of the same tendency are to be found in Germany and Italy. In 1789, Germany contained no fewer than three hundred and sixty separate States each claiming quasi-sovereign rights and united only by the loosest possible tie of common allegiance to the shadowy survival still known as the Holy Roman Empire.

Disintegration and Redistribution

Among none of these was there any real sense of national cohesion or unity. There were States powerful and petty in Germany, but "Germany" did not exist. The revolutionary wars accentuated the disintegration. The armies of the French Republic received a cordial welcome in the Rhine bishoprics, and in other western provinces; nor was there any protest when Prussia came to terms with France at Basel (1795), or when, two years later, Austria followed suit at Campo Formio. Both treaties involved the cession of German territory to France, both betrayed complete callousness on the part of the two leading German Powers as to the fate of the Empire as a whole. Austria and Prussia were alike intent only on the promotion of their own dynastic and territorial interests. The lesser princes of the Empire were not less selfish in their particularism, not more lacking in patriotism than the greater.

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Napoleon and Moreau brought Austria once more to her knees at Marengo and Hohenlinden respectively, 1800; and by the Treaty of Lunéville (1801) Austria confirmed the cession of the Rhineland to France. There then ensued a *ludicrous and humiliating* rush of German princelings to Paris, where, in order to secure the largest possible slice of the booty, each for each, all paid assiduous court to Talleyrand and his minions.

Napoleon's principles of redistribution were few and simple—to penalise Austria; to cajole Prussia; and, by enlarging and consolidating the territories of the secondary States, to bind them by ties of interest and gratitude more closely to France. Under the Act of Mediatisation, the States were reduced from three hundred and sixty to less than half that number. Of the fifty-one Imperial cities only six were permitted to survive. The old Circles of the Empire disappeared and all the ecclesiastical States, except one, were suppressed. Prussia got a large share of the spoils; so did Bavaria, Baden, Württemberg and Hesse-Kassel.

Sovereignty of the German Princes

The Act of Mediatisation marked only a stage in Napoleon's journey. Austria was not yet completely crushed, the Holy Roman Empire still survived. Before Napoleon gave the final push to the tottering ruin, he prudently laid the foundations of the new edifice. In the autumn of 1805 he concluded treaties with the client States—Bavaria, Baden, and Württemberg—by which they agreed to furnish, in the forthcoming campaign, contingents to the army of France. The Treaty of Pressburg (January 1, 1806) provided that the German princes should enjoy "complete and undivided sovereignty over their own States," and thus were finally shattered the last links which bound the princes to the old Empire. On July 17, 1806, the Treaty of the Confederation of the Rhine was signed in Paris. Charles of Dalberg,

Archbishop of Regensburg (Ratisbon) and Arch-Chancellor of the Empire, the Kings of Bavaria and Württemberg, the Elector of Baden, the Duke of Berg and the Landgrave of Hesse-Darmstadt, together with nine minor princes, definitely renounced their allegiance to the Empire, accepted the protection of Napoleon and pledged themselves to support him with arms.

End of the Holy Roman Empire

On August 1 Napoleon—"the new Charlemagne" and in verity Emperor of the West—announced that he no longer recognized the existence of the "Germanic Confederation," and on August 6 the Emperor Francis, who two years earlier had assumed the entirely new title of Emperor of Austria, renounced the title of Holy Roman Emperor. Thus, after an existence of just one thousand years, that hoary anachronism came to an end. But for Napoleon it might still be cumbering the earth.

The birth of the new German State, perhaps the most conspicuous illustration of the working of the national spirit in the modern world, was rendered possible only by the destruction of that Roman Empire which had for centuries strangled the incipient national life of Germany and had arrested the evolution of a Nation-State.

Colliding Forces Spread Confusion

Events now moved rapidly. The annihilation of the Prussian power at Jena; her humiliation and dismemberment at Tilsit; the remaking of Prussia by Stein and Hardenberg, Scharnhorst and Humboldt; Napoleon's call to the Poles and the setting up of the Duchy of Warsaw; the attack upon Spain and the consequent reaction against the tyranny of Napoleon on nationalist lines; the addresses of Fichte to the German nation and their response in the War of Liberation; the overthrow of Napoleon's military power in the mighty battles of 1813-14—these things seemed to presage

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the early triumph of Nationalism in Germany. The hopes of the patriots were doomed to disappointment at Vienna, but they were triumphantly realized in 1870.

Napoleonic Reforms Sweep Italy

The policy of Napoleon in Italy was parallel to a great extent with his policy in Germany. To Italy, as to Germany, he went at once as conqueror and as liberator. Italy at the close of the eighteenth century was even more devoid of the national spirit than Germany. Consisting of some fifteen separate States, dominated by the Hapsburgs in the north, by the Papacy and its "Legations" in the centre, by the Spanish Bourbons in Naples and Sicily, Italy had since the sixteenth century been little more than the cockpit of Europe. Deprived of civic independence, ignorant alike of political and social life, her people lay for the most part under alien rule—hopeless, emotionless and benumbed. Napoleon aroused them from their apathy. He reduced the political divisions of the country from fifteen to three; he introduced the Code Napoléon and unified the administration; he expelled the Jesuits and initiated educational reforms; he built bridges and made roads; above all, he taught the Italians to fight, and to fight not as Venetians, Lombards, or Neapolitans, but as Italians.

European Reaction and Unrest

In Italy, as in Germany, the diplomats at Vienna attempted to wipe out all traces of Napoleon's work and to set back the hands of the political clock. It could not be done. There was indeed a temporary reaction towards separatism and autocracy. Dynastic influences were in the ascendant at Vienna; the principle of legitimacy enjoyed a temporary triumph; the idea of nationality was ignored. The reaction, however, was not of long duration. Within a very few years there were on every hand manifestations of

impatience with the policy of simple restoration and the naked reassertion of the principle of legitimacy.

In 1830 France gave the signal for a revolutionary outburst which, in one form or another, was reproduced in almost every country of continental Europe. But these movements, though they achieved something for constitutional liberty, did little to promote, except, perhaps, in Belgium, the principle of nationality. Far otherwise was it with the revolutions of 1848. In most countries, if not in all, a demand was put forward for an extension of popular liberties, but the predominant motive was unquestionably national. It was the alien character of Austrian rule which inspired Italians and Magyars and Czechs to raise the flag of insurrection against the Hapsburgs. It was a desire for national unity which brought to Frankfort representatives of every State in Germany, and led them to offer an Imperial Crown to Frederick William IV. of Prussia. The offer was declined.

Bismarck and Prussian Supremacy

The Hohenzollern sovereign was so distrustful of the democratic temper of the Frankfort parliament as to postpone the realization of German unity. Moreover, he did not want to see Prussia merged in Germany. Ten years of reaction followed upon his refusal. Then Bismarck got his chance. He mistrusted parliamentary methods at least as much as Frederick William IV.; he believed that Germany must be welded together not by "parchments, votes, and speeches," but by blood and iron; above all, he was resolved that Prussia should not be merged in Germany, but that, on the contrary, Germany should be absorbed by Prussia.

The first step was to exclude the Hapsburgs with their conglomerate Empire from the Germanic body. The disputes about Schleswig-Holstein and the ensuing war with Denmark enabled him to fix a quarrel upon Austria which

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led to the Seven Weeks War, to the Prussian victory at Sadowa, to the exclusion of Austria from Germany, and to the break-up of the Bund which ever since 1815 had been powerless for everything but mischief. The dissolution of the Bund was followed by the formation (1867) of a North German Confederation under the presidency of the King of Prussia. Only the States north of the Main were originally members of the new Confederation, which was far more closely knit—more genuinely federal in character—than the old, but provision was made for the admission of the southern States, if and when they should desire it.

Establishment of the German Empire

How long they might have held aloof from union with North Germany it is impossible to say, had not Napoleon III. played straight into Bismarck's hands. The ineptitude of his diplomacy after 1867 not only broke the traditional tie between France, particularly Bonapartist France, and the South German States, but, in 1870, flung them into the arms of Prussia. When France was manoeuvred by Bismarck into a declaration of war upon Prussia the Hohenzollerns found themselves, for the first time, at the head of a united Germany. After the crushing defeat of the French armies and the humiliating surrender at Sedan, Bismarck had little difficulty in converting the North German Confederation of 1867 into the Germanic Empire of 1871, an Empire which included every State of the Fatherland save only the German part of Austria.

If the unification of Germany affords the most imposing manifestation of the national spirit, the unification of Italy is the most romantic. Nothing did so much as the success of that movement to give popularity to the doctrine of the rights of nationalities. Many factors contributed to that success: the administrative uniformity of the Napoleonic regime, the pure-hearted enthusiasm of Mazzini, the high statesmanship

and brilliant diplomacy of Cavour, the steadfastness of the House of Savoy, the romantic knight-errantry of Garibaldi.

France Furthers the Italian Cause

Nor was the cause of Italy unfavoured by external circumstances: the outbreak of the Crimean War, the intervention of Sardinia on the side of the allies, an intervention apparently fortuitous, but in reality inspired by high and far-sighted statesmanship, and the opportunity thus given to and seized by Cavour to put the whole Italian case before the diplomatists assembled at Paris. At Paris Cavour met Napoleon III., and of that meeting the pact of Plombières was the result. Napoleon had a real apprehension of the principle of nationality, and his sympathy for the Italian cause was, perhaps, as nearly genuine and altruistic as any of the emotions which stirred that complex personality. The intervention of France in the Austro-Sardinian War of 1859 was of incomparable service to Italy at a most critical juncture of her history. Hardly less important to Italy, though wholly self-regarding, was the diplomacy of Bismarck. His anxiety to isolate Austria induced him to offer Venetia to Victor Emmanuel, and Austria was compelled by Sadowa to give it up.

Mazzini Sows the Seed of Unity

The actual stages on the road towards unity may be rapidly indicated. The stage between the insurrections of 1820 and the revolutions of 1848 was merely preliminary, though far from unimportant. During that period Mazzini sowed the seed, but he did little to help in reaping the subsequent harvest. The first definite advance was registered in 1860, when the States of Central Italy—Modena, Parma, Tuscany, and the Romagna—united themselves by plebiscite with the new Kingdom of North Italy. The credit of that achievement was due almost wholly to Victor Emmanuel and Cavour, though Napoleon's help was timely and substantial.

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It involved, however, the painful sacrifice of Nice and Savoy. But the significant transference of the Italian capital from Turin to Florence (1865) brought Italy a step nearer Rome.

Garibaldi and His "Thousand"

The next stage—the union of North and South Italy—was accomplished less by diplomacy than by knight-errantry. In 1860 the Sicilians were encouraged by Mazzini to revolt against the tyranny of Bombino (Francis II.). Garibaldi and his "Thousand" flew to their assistance from Genoa, and within a few weeks had made themselves masters of the island and, under the unavowed protection of English guns, had crossed the narrow straits to Naples.

The Bourbon power crumbled almost as quickly in Naples as in Sicily, but after the conquest of Naples a critical moment occurred when Garibaldi declared that he would annex the southern kingdoms to the Kingdom of North Italy only when he could confer the gift upon Victor Emmanuel in Rome.

Diplomacy and Knight-Errantry

Cavour knew that an advance upon Rome at this moment might have jeopardised all that had been achieved in the recent past as well as the promise of the immediate future. An army was hurriedly dispatched from Florence with the two-fold object of defending the Romagna against the Papal troops and of obstructing the advance of the Garibaldians upon Rome. Both purposes were achieved. On September 18, 1860, the Sardinian army met and routed the Papal troops at Castelfidardo, and ten days later compelled General Lamoricière to surrender at Ancona. Their next task was to deal with the Garibaldians. Garibaldi, flushed with victory, was in obstinate mood, but good sense prevailed. Garibaldi abandoned his march upon Rome, laid the crown of the two Sicilies at the feet of his Sovereign, and on November 7 Victor Emmanuel and Garibaldi

entered Naples in triumph and in amity. Unity was almost achieved; but in the two sides of Italy there were still two gaping wounds. Austria, as we have already seen, was compelled by Bismarck to surrender Venetia to Italy in 1867, but the Trentino, with its Italian population, was left in Austrian hands, and there was bequeathed to the future an Adriatic problem the persistence of which cost Austria and Germany dear in 1915. From 1867 down to the Treaty of Rapallo in 1920 the claim to *Italia Irredenta*, the passionate desire to unite to United Italy these lands upon the shores of the Adriatic which are either predominantly Italian in population or, owing to their sometime inclusion in the domains of Venetia, are culturally Italian, was the most potent force in the external politics of Italy.

Conflict Between Vatican and Quirinal

Of problems which may be regarded as domestic, undoubtedly the most difficult has been the relations of the new Italian Kingdom and the Papacy. Both disputants command sympathy and respect. The House of Savoy accurately interpreted a feeling well-nigh universal among the Italians of the Risorgimento in its resolution to make Rome the capital of United Italy. No other capital was indeed conceivable. On the other hand it is impossible to ignore the strength of the Papal case. For nearly two thousand years the Pope had administered his world-empire from the unassailed security of the Petrine rock. Was not a base of territorial independence, the possession of a temporal sovereignty, essential to the international or super-national position of his spiritual kingdom? The House of Savoy had, however, no choice. The Prussian attack upon France in 1870 compelled Napoleon to withdraw the French garrison from Rome, and after a feint of resistance from the Papal troops, Victor Emmanuel occupied Rome, and the Pope became henceforward the

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"prisoner of the Vatican." The occupation of Rome was the crown of the Italian Risorgimento; it marked the final triumph of the most romantic among the national movements of the nineteenth century.

Not that romance was by any means absent from the national movements in the Near East. For four hundred years the Ottoman Turks had been encamped upon European soil. Alien in creed, in race, in social custom and political tradition from the peoples of the Balkan peninsula, they had never absorbed nor even attempted to absorb the indigenous inhabitants; still less were they absorbed by them. But for the fact that they were the votaries of a religion inferior only to Christianity they would probably, like the Teutonic conquerors of Gaul, have yielded to the claims of a higher civilization and a purer creed. As it was they superimposed themselves (much as the English have done in India) upon Serbs, Greeks, Bulgars, and Rumanians, neither absorbing them nor wiping them out. The subjugated peoples disappeared from sight, almost from memory, for four hundred years; but as the tide of Turkish conquest receded, as the government of the Porte sank into greater and greater decrepitude, the submerged peoples re-emerged.

Portent of the Greek Insurrection

Of the principal nations in the Balkans, three—the Serbs, the Bulgars, and the Greeks—could nourish and sustain the sentiment of nationality by an appeal to the memories of the past. The fourth, the Rumanians, proudly claimed descent from the Roman colony planted by Trajan in Dacia.

The insurrection of the Greeks in 1821 was a portent in the history of the modern world. Not only did it challenge the Turkish sovereignty in the heart of the Empire, but it challenged it definitely in the name of a new doctrine, the doctrine that nationalities, like individuals, possess "rights."

If the Greeks had become tardily conscious of this principle, the fact was due partly to the large measure of local autonomy conceded by the Ottomans to the conquered races, partly to the classical revival of the eighteenth century, partly to the stirring of stagnant waters by the French Revolution and the Napoleonic wars, but most of all to the devoted and patriotic labours of the parish priests. Never did any movement display a more confused and perplexing medley of brutality and nobility, of conspicuous heroism and consummate cowardice, of pure-minded patriotism and sordid individualism, of self-sacrificing loyalty and time-serving treachery.

Victory for Freedom and Justice

Yet who, as Mr. Gladstone once asked, can doubt that it was on the whole a "noble stroke struck for freedom and for justice"? But for the opportune outbreak of war between Russia and Turkey, but for the cordial sympathy of England and France, but for the "untoward accident" of Navarino, the Greeks might have been compelled to yield; their success added to the polity of Europe the first of the new Nation-States.

The Danubian Principalities owed their emancipation to the Crimean War, and their union to the ardour with which Napoleon had espoused the doctrine of nationality. The official acceptance of Serbia and Bulgaria as virtually independent Nation-States may be dated from the insurrection movement of 1875-76, and from the Treaty of Berlin, in which the results of that movement were registered.

Nationality in the Balkans

The enduring significance of that treaty consists not, as contemporaries imagined, as indeed its authors supposed, in the new definition of the relations between Russia and Turkey; not in the remnant of the European domains of the Ottoman Empire snatched from the brink of

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destruction by Lord Beaconsfield, but in the new Nation-States that arose on the ruins of that Empire. The nationality principle may be as elusive as you will, but whatever its essential ingredients none can doubt that it is in the Balkan peninsula that it has manifested its existence most clearly and most unmistakably demonstrated its force.

Nationality in the New World

Not least in virtue of negation. The Balkan Settlement left Crete, the "Great Greek Island" under the heel of the Turk; it left the Rumanians of Bessarabia in the hands of Russia, those of Transylvania and the Bukovina in the hands of Austria, and by Bismarck's encouragement of the *Drang nach Osten* of his Hapsburg allies, it added the southern Slavs of Bosnia and the Herzegovina to the medley of peoples who sulkily acknowledged the rule of the Emperor Francis Joseph. The Great War of 1914-18 was implicit in the "settlement" of 1878.

The nationality principle has demonstrated its potency in the New World no less conclusively than in the old. How far it has been responsible for moulding the destinies of the States which have arisen in South America upon the ruins of the empires of Portugal and Spain it is difficult to decide, but the Republics of Brazil, Argentina, Bolivia, Chile and Mexico, to mention no other, exhibit many if not all the attributes of genuine Nation-States.

Evolution of the United States

As to the United States of America there is no ambiguity. The great Republic absorbs with astonishing ease and rapidity men of all nations, creeds and tongues, all peoples in fact, save those who are descended from the African negroes who first served the economic needs of the planters of the southern states. But for the prolonged and heroic efforts put forth by the northern states in the Civil War there would now be at least two

Nation-States, if not more, within the area occupied by the forty-eight states of the American Union; as it is, there has evolved one great Nation-State, extending geographically from the Atlantic to the Pacific, from the shores of the St. Lawrence to those of the Gulf of Mexico.

To the north of the United States there is rapidly evolving another nation, whose position becomes day by day less ambiguous. If there is any lack of definition in the status of Canada, Australia, New Zealand, and the Union of South Africa, it arises from the fact that as constituent states in the British Commonwealth they present to the political analyst a wholly new type of polity. The British Commonwealth is at present something less than a *Bundesstaat*, it is something more than a *Staatenbund*. To which of the two forms it will ultimately adhere it is premature to predict. On the one hand the Great Dominions are rapidly developing a sense of individual nationalism.

Polity of the British Commonwealth

They have claimed a place in the League of Nations which is hardly consistent with any semblance of imperial connexion; Canada has asserted her right to separate diplomatic representation at Washington, and the spirit of individualism, stimulated, no doubt, by the heroic part played by the sons of the Empire in the Great War, has so dominated the Dominions that they hesitated to accept the designation of "Imperial Cabinet" for the meeting of the Prime Ministers lest it should commit to common executive action the cabinets of the constituent states, cabinets which are, of course, severally responsible to their own Dominion legislatures. On the other hand, the Dominions are supremely and most reasonably anxious for a voice in the determination of that foreign policy the principles and the success of which are momentarily significant to them.

Such a voice could not, however, be claimed by, still less be conceded to,

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any state which did not share the common burden of imperial defence or failed to realize the responsibilities as well as the privileges incidental to integral partnership in an organic whole. The citizens of the great Dominions may be said, therefore, to possess a dual nationality as they acknowledge a two-fold allegiance. Primarily Canadians, South Africans, Australians and New Zealanders, as the case may be, they are also British subjects, citizens of one Commonwealth, subjects of one King.

The survey attempted in the preceding pages, cursory though it necessarily be, serves at least to illustrate the complexity of the conceptions combined in the term *Nationality* and the difficulties attendant upon precise definition. It should serve also to point a moral to enforce a warning. Phrases are the pitfalls of the half-educated, the despair of scholarship and science. Formulae are the refuge of the politician, but anathema to the statesman.

The Unit of "Self-Determination"

Nationalities may have "rights," and it may be desirable to defer to the principle of "self-determination," but the man who would penetrate from phrases to realities will be curious to ascertain where the sanction of those "rights" may lie, and what is the precise unit which is entitled to invoke the principle of "self-determination." The latter question is crucial. Self-determination for Great Britain might, for example, involve the denial of the privilege to Scotland or Wales, self-determination for Bavaria might mean its denial to Germany. Everything turns upon the selection of the unit. Professor Zimmern goes so far as to affirm that "self-determination is not a principle of Liberalism but of Bolshevism." Without entering upon a discussion so obviously apt to provoke controversy, it may be said that while, in a general sense, the privilege or right or principle will be denied by no reasonable man, the application of it in particular cases will frequently raise

difficulties so great as to reduce the practical value of the principle to little more than the realization of an abstract formula.

One question remains. The nation-state is the typical formation of the modern world. Is it likely to be a permanent formation? Is it the final goal of international evolution, or a transitory stage? One thing must be said at once. Nationalism may make for liberty—it affords no security for peace.

The Ideal State Formation

No one who can estimate the debt which mankind owes to the city-states of ancient Hellas or to the republics of medieval Italy will ever seek to depreciate either the political or the cultural value of small political communities. But the conditions under which the Greek experiments were made were peculiar, and the city-states neither promoted peace nor preserved their own existence. To the small nations, too, the world owes a heavy debt. But the small Nation-State is in the modern world a complete anachronism. If it survives it will survive as an exotic in ungenial soil. The ideal formation is, as Lord Acton seems to suggest, the coexistence of several Nations under the same State.

Where Hope for the Future Lies

This, as he points out, affords "a test as well as the best security of its freedom. It is also one of the chief instruments of civilization" ("Freedom," p. 290.). Happy is the State which, with contentment to each, includes many Nations; and well is it for the peace of the world if there be great Commonwealths which comprehend within their ample borders many self-governing States. In the extension of the federal formation, with due provision for variety of detail, lies the best hope for the political future of mankind.



FINE SPECIMENS OF AN ABORIGINAL RACE OF AMERICA

Slight figures with well formed but not muscular limbs, Mongoloid features, long, dark hair evenly trimmed, and skin of red cinnamon hue are characteristics of the true or "red" Carib Indians. The heart of South America was the cradle of their race. Aforetime cannibals, they were settled in Guiana and in the islands of the Caribbean Sea when Columbus discovered the New World

Photo, Sir H. H. Johnston

DICTIONARY OF RACES

By Northcote W. Thomas

Anthropologist and Author of "Natives of Australia," etc.

The accompanying dictionary of races, specially compiled by Mr. Northcote Thomas for PEOPLES OF ALL NATIONS, is unique. No work of reference contains so complete and convenient a list of living peoples. Within its compass is condensed an immense amount of information about the racial origins, geographical distribution, physical types and social customs of the peoples enumerated. But even this is merely supplementary to that embodied in the whole work. It is to be consulted in conjunction with the ethnographical maps and with the General Index, which gives references to the pages wherein individual peoples are described and illustrated

IN presenting this list of the peoples now inhabiting the world it is proper to explain the connotation given to the differentiating words: Race, tribe, family of languages, language and dialect. Absolute scientific classification is virtually impossible, so closely interrelated are many of the groups of both men and tongues, but for practical purposes the following definitions hold good.

Race properly indicates a biological group distinguished by its physical characteristics, colour, hair, features, etc., and is of pure blood. But it is also used (1) of modern groups of mixed descent which by convergence have come to present a certain physical type, and (2) of groups whose bond of union is mainly cultural and linguistic and whose unity is therefore largely due to historical and political grounds.

Tribe is a word of very varied meanings. Two types may be distinguished in India—(1) a collection of families who claim descent from a common ancestor, which may be an animal, and are also to some extent united by the obligation of the blood feud; they generally use a common language and own a definite tract of country; the Pathans of the north-west border are an example. (2) The group that is united by blood feud only and admits strangers, as it does not claim descent from an eponymous ancestor; the Baluchi are an example. Generally speaking in India the tribe tends to pass into the caste, being divided up into an infinity of divisions according to occupation, etc. In Africa the tribe is a group of peoples speaking the same language but often having no common ruler and no feeling of unity; it does not act together and its members are under no constraint not to make war upon each other.

Ababua or **Babua**. Bantu-speaking people of the Welle-Bomo-Kandi area, Belgian Congo. The Ababua seem to include a number of distinct tribes, such as the Bakete, Mobalia, Mobati, Bakango, etc. At least two types are intermingled, one short headed, the other long headed. The Ababua are of moderate height and had a great reputation for ferocity, spread by the Azande chiefs, who purchased ivory from them at low prices; but they do not seem to be courageous, though the men are skilful hunters, killing elephants with poisoned spears. They are a merry people, and very hospitable.

Abarambo. Rather short-headed people of the Welle area, related to the Madi.

Language. With regard to speech, individual languages are ordinarily composed of groups of related dialects, which are semi-independent units with a certain vocabulary common to them and to the language of which they form a part, but with other words either peculiar to themselves or used in common with a restricted group of dialects. The area over which a given word is used is rarely coincident with the area covered by a given dialect, but is either smaller or larger. A rough test of whether a form of speech is a language or a dialect is given by ascertaining whether speakers of one dialect readily acquire the allied form, or understand it when spoken. Where this is not so, it is really a question of distinct languages. Thus English is a group of languages, each made up of related dialects, speakers of all dialects having in common a language more or less distinct from all the dialects, viz., standard English.

Families of Languages are major groups into which fall the thousands of individual languages spoken on the earth. They include the following among others: Australian, Austric=Indonesian, Melanesian, Polynesian, Mon-Khmer, etc., with perhaps, Indo-Chinese, Dravidian, Finno-Ugrian, Indo-European or Aryan, Nigritic, including Bantu and Sudanic, Papuan, etc. The aboriginal languages of America have not yet been finally classified into families, and there are many forms of speech, like Basque, which are isolated and perhaps represent the remnants of previously existing families. A language is said to belong to one of these families when historical proof is given that it is descended from the remote ancestral form from which the whole family is believed to come.

Abchases. Section of the so-called Circassians of the Caucasus, whose language, however, is only distantly related to Circassian. They are much shorter headed than the other Circassians and, generally speaking, brunette; a short but strong folk with irregular features and an uncivilized aspect.

Abor. Small hill tribe of the north-east of the Brahmaputra valley, in Assam, closely connected with the Miri. They speak a language of the north Assam branch of Tibeto-Burman.

Abyssinians or **Abessinians**. People of Abyssinia, a term without racial significance and a corruption of the word "habeshi," used by Arabs of the mixed peoples who

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united to form a Christian state. The two chief languages are Amharic and Tigré, both of Semitic origin; the other languages are Hamitic. Among the tribes are the Abyssinians in a more restricted sense, the Beja or Bishârin, the Hadendoa, the Beni Amer, Galla, Hallenga, etc. Two main types seem to be represented among the population, one negroid with broad nose, the other Hamitic with a skull of somewhat the same type but a narrow nose. But among the Galla, and still more the Hadendoa, is an element, found in ancient Egypt and therefore presumably ancient, with a skull much lower in proportion to its length. Although the south of Arabia is now occupied by a short-headed type it seems probable that the Hamitic stock had its origin there and that from Abyssinia it penetrated into Upper Egypt, where it existed in pre-dynastic times.

Acawoy. Tribe of Guiana Indians speaking a Carib tongue. Somewhat shorter than the Carib properly so-called, they are forest dwellers and, perhaps for that reason, feared for their slyness. They build wall-less houses, and usually limit themselves to one wife. The dead are buried in a standing position.

Achinese. People of Sumatra who are great fighters, depend on agriculture for their subsistence, and are darker and taller than the Malays.

Adighe. Indigenous name of the Circassians.

Aeta. Negrito inhabitants of the Philippine Islands, who live mainly in mountainous districts. The name is often used to mean Philippine negritos in general. The hair is woolly and black, but, as among the negroes, it is sometimes bleached on the top to a reddish tinge; the skin is dark chocolate, sometimes with a reddish tinge. There is a considerable range of stature, but the average seems to be about three inches short of five feet; the head is longer than that of the Andamanese, but not so long as that of the Semang, their nearest negrito neighbours. The nose is very broad compared with its length, and there is virtually no bridge to it. The lips are thick but not protruding. Long after the arrival of the dominant Malay races, the Aeta were recognized as masters of the soil. They live mainly on game, fish and forest products. In temperament they are indolent and timid, but become violent under provocation; they are described as truthful, honest, and virtuous.

Afghans. People mainly of Iranian stock, including the Afghans proper, Pathans, Ghilzais, Duranis, Hazaras, Uzbegs, Tajiks, Aimaks, etc., some with Mongolian elements. Their language is called Pukhtun in the north, Pushtun in the south. They prefer to call themselves Pushtun, which means mountaineers; the meaning of Afghan is uncertain. Pathan is the same word as Pushtun; both may be identical with Paktues, a tribe mentioned by Herodotus.

Afridi. Pathan tribe of the Peshawar border of India, who are divided into eight principal clans. They are tall, spare and exceptionally well built, and brave, but thoroughly treacherous, active but intolerant of heat; nominally Mahomedan, but ignorant

and superstitious. A clan once suffered under the reproach of having no shrine at which to worship; they induced a sainted man of another clan to come among them, and then murdered him to acquire in his burial-place a sanctuary of their own.

Ainu. People of Japan and south Sakhalien, notable for the profusion of their black wavy hair. Short but strongly built, with broad face and nose and rather long head, they differ from all surrounding types. They have been referred to both the Alpine and the Mediterranean races, and supposed to be allied to Russians, Todas and Australian aborigines; they are said to have occupied the whole of Japan for nine centuries, after expelling a dwarfish race, who are known as the Koro-pok-guru. They hold great festivals in honour of the bear.

Akamba. Bantu-speaking people of East Africa, on the eastern slopes of the high lands south of the Upper Tana. They are of medium height with a head somewhat shorter than usual; two types of head occur, one negroid, the other, common among the chiefs, with a wider forehead and narrower jaw; the eyes are sometimes oblique. They chip the upper incisors and knock out the middle lower incisors. Proud, disinclined to work for Europeans, cheerful, hospitable, fond of children, whom they spoil by indulgence, they are attached to their homes and honest, according to their lights; cattle stealing was, however, meritorious. To-day they are peaceful and harmless, but this is due to fear of consequences. In addition to the ordinary negro type, there is a very strong, short-headed element, amounting perhaps to nearly one third, which seems to go back to an earlier pygmy population.

Akha. Tribe of Burma, with coarse, heavy features and only a vague general resemblance to the more effeminate Annamites. They have noses with higher bridges than the Mongoloid people, and the jaw is pointed and somewhat projecting. All villages have large gateways, usually two, to keep out evil spirits. Even ancestors are regarded as malignant, and the west door of the house is reserved for them, no stranger and no male being allowed to pass, and women only with reverence and not as a regular practice. They are also called Kaw, and speak a language of the Lolo group.

Ala. Tribe of Achin, believed to be allied to the Batta.

Albanians. Inhabitants of Albania, descendants of the Illyrians, of whose language they speak the sole surviving form. The Albanians are divided into Ghëg (north) and Tosk (south).

Aleut. Branch of the Eskimo. They inhabit the Aleutian Islands and part of Alaska. The name seems to mean "island"; they call themselves Unungun. They are intelligent compared with the Eskimo, but less independent. They were originally warlike, but the treatment meted out by the Russians reduced them to a tenth of their original numbers and broke their spirit.

Alfures. Generic name given to tribes of very different types in the Malay Archipelago. In some cases—e.g. in the Moluccas—

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they are light coloured non-Malay people, with black straight hair, oval eyes, and good physique, and of rather small stature; but the Banda people apply the name to the frizzly-haired people of Ceram, the Kei Islands, Tenimber, etc., who are presumably of dark complexion and have some negrito blood. The name does not really mean more than non-Mahomedan.

Algonquins. Linguistic family of North America which at present falls into three sections—Blackfeet of the west, Cree-Ojibwa of the middle-west, and Wabanaki of the north-east.

Alpine Race. Short-headed, pale or swarthy stock composed of French, South Germans, Russians, some Albanians, Armenians, Tajiks, etc., and supposed to have originated in the Asiatic plateaux.

Alunda. Bantu-speaking people of Angola, who were ruled by the Mwata Yamvo from the seventeenth century onwards.

Amambwe. Bantu tribe of the Nyasa-Tanganyika plateau; they knock out the two middle teeth of the lower jaw, it is said, with an axe.

Amazon - Orinoco Tribes. Group covering quite half the South American continent at one time, comprising four main language stocks, Arawak and Carib in the north-west, Tupi and Tapuya in the south and east. The lower tribes live by hunting, fishing, and agriculture, dwell in "long" houses, wear little clothing, signal with drums, and initiate young men by whipping. In Guiana is a rather higher culture with weaving of cotton; on the coast stone work was prominent among the Tupi. The Tapuya, on the other hand, are cannibals, and stand low in the scale of culture.

Ambundu. Bantu-speaking people in the hinterland of San Paul de Loanda.

Amerindians or American Indians.

The general designation of all pre-Columbian inhabitants of America, including sometimes the Eskimo. Many tribes in North America are concentrated on reservations, where much of the old life is impossible. Census records for this area give an Indian population of under 400,000, a decrease probably of two-thirds since the discovery of America. The most important language groups are: Athapaskan, Algonquian, Iroquois, Siouan, Salishan, and Shoshone-Nahuatlan (N. and C. America); Arawak, Carib, Tupi, Tapuya, Puelche, and Tsoneka (S. America), the total numbers being 56 (6 extinct) in N. America, 29 in C. America, and 84 in S. America. Culturally they fall, or fell, into a number of groups: Plains, Plateau, Pacific Coast, Eskimo, Mackenzie, Eastern Woods, South-West, South-East, Nahua (N. and C. America), Inca, Guanaco, Chibcha, Amazon, and Antilles (S. America and islands).

Anatolic Languages. Indo-European group, including Armenian and the extinct Phrygian and Scythian.

Andamanese. Negrito natives of the Andaman Islands, also called Mincopies. They range in colour from bronze to "sooty black," and the hair, which is very frizzly, seems, like that of the Bushman, to grow in tufts. They stand about 4 ft. 10 in., and are

well proportioned; the nose is straight but small and deeply depressed at the root; the head is small and short in proportion to its length. They depend mainly on fish for food, have no domestic animals, and do not till the soil. They can hardly be said to wear clothing, though they adorn themselves with many ornaments. They dwell in small huts which are little more than roofed spaces, but large communal huts are also found in which each family has its own quarters. There are separate quarters for boys and for girls. Their language is remarkable for the number of vowels—twenty-four, according to one authority; they classify their nouns, and there are sixteen forms of each personal pronoun, according to the class of noun on which it depends.

Andi. Caucasian people, said to be of Jewish type. They speak an Avar language.

Angoni. Bantu-speaking people of Zulu origin on the west side of Lake Nyasa, and separated from the lake by the Nyanja. They are dwellers in the highlands, 4,000 feet above sea-level, in an open, undulating country, comparatively treeless; they are not located in permanent villages, but move every two or three years. They broke away from the Zulus in the time of Tshaka (1820), and in their migrations absorbed elements from many tribes; they are known in places as Mavitu, Maviti, Magwangwara, Wamakonde, and Ruga-Ruga. The name is also applied to the Anyanja, conquered by the Angoni and subject to their chiefs. They are cattle-keepers, and work in the fields is usually left to the junior wives; the men's place is in the cattle-fold. As conquerors they used to send to the Nyanja for additional wives, and chiefs used to have harems of over a hundred.

Annamese. People of Annam, who speak a language of the Tai group of Siamese-Chinese which has, however, been influenced by some alien speech; it was formerly attributed to the Mon-Khmer family. The Annamese have a broad, high forehead, high cheek-bones, and small flat nose, rather thick lips, black hair, a scanty beard, and a coppery complexion. The head is round and the features are coarse, with a sly expression. They are tricky, arrogant, and dishonest, hard-hearted, unsympathetic, and grasping. The word Annam is comparatively modern; the Giao-shi (cross-tced) are mentioned in the legendary Chinese annals of four thousand years back. Some two thousand years ago many Chinese emigrants settled, and merging with the Giao-shi, formed the people now known as Annamese. The name of the Giao-shi is given them owing to the great distance that separates the big toe from the others.

Antaimoro. Tribe of the extreme south of Madagascar. They are of negroid or negro type, with frizzly hair.

Antankarana. Tribe living at the northern extremity of Madagascar, and speaking a dialect with some marked differences.

Antanosy. Tribe of the south-central part of Madagascar.

Anti. Arakanan tribe, also known as Campa, who live in the forests of the Upper Ucaiyali. They are noted for their cannibalism.

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Antilles Area. West India islands, originally populated by Arawaks, later overrun by Caribs, whose culture was closely allied to the canoe culture of the Amazon area.

Antimerina. Commonly known as Hova. The dominant type in Madagascar in the last century; they are descendants of sixteenth century immigrants.

Aoulias. People of Nepal, possibly descendants of lower caste Hindus.

Apache. North American Indian tribe of the south-western group, speaking an Athapaskan language, so named probably from a Zuñi word meaning enemy, in allusion to their warlike character. They were originally hunters, rather above medium height, good talkers, and honest according to their lights.

Arabs. People of Arabia, also found in north Africa and in other parts of Asia as a result of movements in historic times. In Iberia, Central Asia, Malaysia, etc., the immigrant Arabs have lost their native speech or their racial individuality, or both. The modern Arabians fall into two groups, the mainly settled agricultural people of Yemen, Hadramaut and Oman, who count themselves descended from Shem, and the northern (Beduin) peoples, who look to Ishmael as their father. But it must be remembered that large parts of Arabia are wholly unknown. The Beduins (dwellers in the desert) have long heads with a short, fairly broad nose, seldom of the "Jewish" type; the southern Arabs are shorter and more variable in skull form, but predominantly short headed. The Himyarites, who were found in Arabia two thousand years ago, are no longer distinguishable in their own land, but they are still dominant in Abyssinia.

Araucan. Aborigines of Chile, the Puelche who moved down the Rio Negro and came into contact with the Pampas Indians. Their culture is that of the Guanaco area, and resembles that of the Plains Indians of North America. They are now mainly occupied with agriculture and stock breeding. They are of small stature but robust, with a short broad nose. In character they are proud, independent, brave, inconstant, secretive, and taciturn.

Arawak. Group of South American tribes, formerly found in the Antilles also. On the continent of South America they range from the Upper Paraguay river to the north of Venezuela. Among the Arawak tribes are the Arawak proper, the Maypure, Mojo, or Moxo, Wapisiana, and Ipurina. They seem to have had their origin in East Bolivia, whence they spread along the basins of the Amazon and Orinoco. In physical type they do not seem to differ much from the Carib, who, in the Lesser Antilles, had killed off the Arawak men and taken the women to wife at the time of Columbus; in the Greater Antilles the population was still Arawak. They are a typical inland race, however, and as they early cultivated the tapioca-plant (manioc), their first home cannot have been in an area subject to periodical floods.

Arawak. Guiana tribe speaking an Arawakan language. They are short of

stature and light coloured. Descent is reckoned in the female line, and a man goes to live with his father-in-law at marriage. They are a cleanly people and have taken over much European culture; they make a special kind of fibre hammock and much pottery. They have a remarkable custom of whipping each other as a diversion.

Arecuna. Carib-speaking tribe of Guiana. They are a dark-skinned, strongly-built people of warlike character, much dreaded by the Macusi; as savannah people they build clay huts; they use the blow-gun, which they manufacture for other tribes from the stems of a palm.

Armenians. People of Asia Minor speaking an Indo-European tongue. The head is short but the stature varies considerably, and the name Anatolian has been given to the taller type. The skin is swarthy white, and a peculiarity of the head is that it is very high and much flattened at the back, so that it seems to fall almost vertically; the nose is high and narrow. Representatives of this type are to be found in Persia, and among Greeks and Turks; it has been suggested that they are descendants of tribes who formed the great Hittite Empire.

Armenoid. The type represented by Armenians.

Arunta or Aranda. Tribe of Central Australia, ranging from the Macumba river to the Macdonnell Ranges, which rise to a height of 5,000 ft. They have a complicated social organization with eight intermarrying classes.

Aryan. The same as Indo-European. It is often used erroneously in the form "Aryan race" of the peoples who speak Aryan tongues.

Aryo-Dravidian. Group, also termed Hindustani, of people in the United Provinces of India, Bihar, Ceylon, etc., with a longish head and a nose which varies in shape according to social station, the upper ranks having narrow, the lower broad noses in proportion to length. The complexion varies from light brown to black.

Ashango. A Bantu-speaking tribe of the Gabun on the Ogowe and behind the Nkomi-Galao, French Equatorial Africa.

Ashanti or Asanti. Warlike people of the Gold Coast, near kin of the Fanti, to the north of whom they live. The "customs" of the king of Ashanti, involving many human sacrifices, were formerly notorious; one of his chief possessions was the golden stool or throne. Gold dust was in use among them when the first European voyagers reached the coast in the fifteenth century; it is probable that the Carthaginians and Egyptians had dealings with the coast. Beliefs closely resembling those of the Egyptians are held by the Twi (Fanti-Ashanti tribes) with regard to reincarnation.

Assamese-Burmese. Stock of Tibeto-Burman family.

Assiniboin. North American Indian tribe of the Plains group, speaking a Siouan language and now on reservations in Montana. They separated from the Yankton more than three hundred years ago near the head waters of the Mississippi, and were thenceforth constantly at war with the Dakota, their kinsmen. They

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seldom cut their hair and add false hair at times till the twist reaches the ground.

Atayal. Group of savage tribes inhabiting the north of the island of Formosa. They are active and aggressive head-hunters, and their trophies are put on a platform in the open air. They are certainly not of Mongoloid type and may be primitive Indonesians. They live on millet, rice, taro, and other vegetables, together with the meat of deer and wild pig; some of them do not use salt. A curious feature of the marriage customs of one section is that a newly-married couple for a few days occupy a habitation raised twenty feet above the ground on piles. Their religion is mainly ancestor worship.

Atyo. The Bateke to the north of Stanley Pool, in Belgian Congo. Atyo is their own native name; Bateke means pygmy.

Australians. Aboriginal population of Australia, always very small in numbers and to-day almost or quite extinct in many places. Linguistically, they fall into two main groups, one, with an older and a younger section, called the Australian languages, occupying the southern part of the continent; the other, perhaps related to the Papuan family, in the north; the languages of the second group are very much split up and not necessarily related to each other. There is a considerable difference in skull shape that corresponds in distribution only in part to that of languages. There may have been a negrito element present in small numbers before the Australian type arrived, when Torres Strait was still dry land. A wave of immigrants of negroid type seems to have followed, which has left some traces in the hair, almost frizzly in some cases, almost straight in others; the stature varies from 5 ft. 2 in. to 6 ft. 3 in. in men. The ridges over the eyes are strongly marked, and the forehead has a backward slope; the nose is broad and deep-set at the root. The Australian seems to be quick at learning, at any rate in youth; but he is unreflective in the main and tires quickly when he is called upon to undertake tasks in which he has no interest. He is on the other hand tireless in carrying out ceremonies, which may continue for days, associated in his mind with the multiplication of food stuffs or the initiation of youths. In their natural state the Australians are found to be gentle and good-natured, indulgent to children, and kind even to their dogs.

Avars. Most important Lesghian people of the Caucasus. An Avar people migrated in the sixth century to the Danube, but there is no evidence that this Sarmatian people is the same as the modern one. They are a warlike folk.

Awatwa or Batwa. Negro tribe living in the swamps on the Luapula river, south of Lake Bangweolo, Central Africa.

Awemba or Babemba. Bantu tribe of Rhodesia, who mummify the corpses of their chiefs by rubbing them all over with boiled maize till the skin becomes dry and shrivelled.

Aymara. People of Bolivia. The name was early applied to the Colla and other Titicacan tribes, but it seems to belong properly to non-Quichua peoples, also short

headed but entirely distinct from the Quichua, though some authorities assert that the tribes are physically indistinguishable, save that the Aymara no longer deform the skull. In burial customs they differed widely, the Aymara using a square edifice, the Quichua an underground chamber. The Aymara Indian of to-day is a dweller in the highlands, strong and muscular, of bronzed complexion; according to some observers, the eyes have a slant reminiscent of Mongoloid ancestry. They are a reticent people, sober and industrious, except when religious rites occupy attention. Like the Quichua they have a primitive kind of weaving in which the loom consists of four stakes driven into the ground. Their most important domesticated animal is the llama, which serves as a beast of burden. Though they profess Christianity, they still hold to their old gods, who are believed to dwell in ice and snow.

Azande. Important tribe or collection of tribes of the Nile-Welle watershed, Central Africa, formerly known as the Niam-Niam from their addiction to cannibalism. The skull is of a medium type inclining to long, and though they have been described as tall they appear to be in general shorter than the Nilotes and also somewhat lighter skinned, inclining to a reddish colour. They were formerly a warlike people and belonged to the group of tribes which made use of the throwing knife, a many-pointed piece of iron which probably had a curved flight.

Aztecs. Mexican tribe representing a mixture of the ancient Aztecs and Tlascalans. Their houses are made in three parts—god house, cooking house, and granary; there is also a vapour bath house of stone. Idols are built into the granary as talismans.

Baba. Term for a Malay of Chinese descent.

Babunda. Bantu-speaking tribe of the Kasai-Kwilu area of Central Africa. Exceedingly black and a fine, stalwart people with abundance of hair in the case of men, they are a warlike race who are great rubber traders. They do not build villages, but live in the middle of their plantations, so that a single settlement may be a couple of miles long.

Babwende. Bantu-speaking people of the Congo, inhabiting the cataract region.

Bachama. Tribe of the northern provinces of Nigeria, allied to the Batta, on the Middle Benue. They speak a language of the Benue-Chad group and are said to be cannibals, but there is no evidence of it.

Badaga. Agricultural tribe of the Nilgiri Hills of the Deccan, India. They speak a Dravidian language, said to be allied to old Kanarese, and are a long-headed people who dwell in extensive villages situated as a rule on a low hill, in which all the houses on one side of a street are under one continuous roof. The milk house is very sacred and no woman may enter it. The women do most of the work in the fields, and as a reward get worse food than the male members of the family.

Badakshi. Round-headed people of the Upper Oxus.

Badjok. Bantu-speaking people of the Kasai, Central Africa, who came originally

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from the south. They are undersized and dirty, but have a great reputation as warriors, have no sense of fear, are great elephant hunters, and do a large trade in rubber.

Baggara. Arab tribe of Darfur, Sudan, whose name means "cattle keepers." Some are as dark as negroes but their features are fine and regular.

Bagesu. Cannibal Bantu-speaking tribe of the eastern slopes of Mount Elgon, East Africa. They are of medium height, with broad noses that show no bridge. The skull is short. There is nothing repulsive about their faces, which can even be termed pleasing. They are now agricultural, but were probably originally a cattle-keeping people.

Baghirmi. Sudanic-speaking tribe on the south-east of Lake Chad, North Central Africa. They are tall and healthy, but the women are over-stout. They hunt elephants on horseback with poisoned spears.

Bahurutse. Section of the Bechuana, of South Africa, also called Bakwena. They followed a chief known as Mohurutse and took their name from him.

Bahutu. Subject people of Urundi, East Africa, governed by the Batussi. They are of small stature, with legs disproportionately short, but the body muscular. They differ from the Batussi in the projection of the lower part of the face. In colour they are of a dark coffee tint with a violet sheen, but some show the reddish clay colour of a South American Indian.

Ba-ila. Bantu-speaking people of northern Rhodesia. Two distinct types seem to be found—one tall and finely made, with a long nose and thin nostrils, generally speaking good-looking; the other, short, heavily made, bull-necked, with a flat nose. These types are not distributed according to rank. In colour they are chocolate-brown to almost black, but a new-born child is a dirty yellow, and with hair also lighter. They knock out six teeth in the upper jaw.

Bajau. Malayan people of the west coast of Borneo.

Bajabi or Bajavi. Bantu-speaking tribe of the Nyanza and other Ogowe tributaries.

Bakango. Welle tribe of Central Africa, allied to the Ababua, who seem to intermarry with Azande. They are short in stature, fifty per cent. not exceeding 5 ft. 4 in. A river people, their diet is largely composed of fish.

Bakhtiari. Inhabitants of Susiana (Khuzistan), Persia, who speak Kurdish dialects and are probably northern Mongols who have taken over an Iranian speech.

Ba-'Eshi-Kongo. People of the old kingdom of Kongo, who occupy a large part of the area south of the Congo river between the Kwango and the sea. There is a second Bakongo tribe between the Kasai and the Lulua, who are probably a branch of the Bushongo.

Bakuba. A branch of the Baluba people of the Belgian Congo.

Bakulia. Bantu-speaking tribe of East Africa, to the east of the Wageia. They were at one time called Wassuba. They are a tall people, over 5 ft. 7 in. on an average, and are probably of mixed origin, with some Hamitic blood.

Bakusu. (1) People of Yakusu, Stanley Falls; (2) a tribe allied to the Manyema. They are located between the Middle Lomami and the Lualaba and are not to be confused with the Bankutu or Bakuchu of the Kasai.

Balali. Section of the Bateke, on the north bank of the Congo, a little east of the Kenka river.

Balangi, Balengue, or Balengie. Bantu-speaking tribe of the coast of Spanish Guinea, between the Campo and Kribi rivers.

Balti. People of Tibet, identified by some with the Dards, by others with the Sacae of Herodotus who invaded India from the north about two thousand years ago. They are now Moslems and speak Tibetan. It is certain that their physical conformation is not Mongolic, for they have ringlety hair, a full beard, and abundant body hair, together with a long head and straight eyes, in striking contrast with the neighbouring people of Ladakh, who are thoroughly Mongoloid in appearance. In their country are remarkable rock carvings attributed by the present inhabitants to a long-vanished people. They are famous horsemen and the original inventors of the game of polo.

Baltic Languages. Small Aryan group, comprising the extinct Old Prussian, Lettish, and Lithuanian.

Baluba. Warrior people of the south-east of the Belgian Congo. The name is also given to mixed peoples of the Kasai. The name appears to mean "wanderers." The western Baluba have been called Bashilange.

Balunda or Alunda. Bantu-speaking people south-west of Lake Bangweulu, northern Rhodesia.

Bambala. Bantu-speaking people of the Kwilu river, West Africa, also called Bushongo. They have a curious custom of covering their bodies with a kind of reddish clay. They are a cheery, happy-go-lucky folk, much given to gambling, by which a man will lose, not only his wife and children but even his own liberty. In colour they are a very dark brown, but thick lips and flat noses are exceptional; the northern Bambala are strongly built, but there is less food in the south; a lighter colour seems to go with the slighter build of the southern portion of the tribe. Cannibalism is of everyday occurrence among them; as a rule enemies and criminals are the victims, but slaves may also be slaughtered. This notwithstanding, they are a pleasant, peaceable folk, kind even to their slaves, who are treated more like children than serfs.

Banda. Important group of tribes in French Central African territory north of the Ubangi. Some of them use lip disks of one or more inches in diameter, like the Yao of Nyasaland.

Bangala. Bantu-speaking people of the region between the Ubangi and the Congo and south of the Congo, including the Boloki, Mbala Bolombo, and others. The name seems to be derived from the fact that there was a large group settled at Mangala; they do not know the name themselves. The Bangala language has come to be used as a means of inter-communication over a large

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area. The height varies considerably, with an average of about 5 ft. 7 in.; there is a short-headed element in the tribes mixed with a more important long-headed type; a certain number have thin lips. They file four or more teeth to a point.

Bankutu. Cannibal tribe of the Upper Lukenye, Belgian Congo. They are a small and dirty people, timid, treacherous, ugly, sullen, and of unprepossessing manners. They have, however, an unusually neat and picturesque type of hut.

Bantu. Sub-family of African languages, allied to Sudanic in respect of a large proportion of its word roots and to the semi-Bantu portion of the Sudanic sub-family in respect also of morphology and syntax. The characteristic feature is that all nouns have a pronominal prefix, which is repeated before adjectives or verbs to show the concord. Bantu-speaking peoples of the extreme south differ so little in speech from those of the extreme north, that Zulu is intelligible in Cameroon. The Bantu languages occupy all the southern part of Africa from near the Equator southwards, excepting areas of Hottentot, Bushman and Pygmy (?) speech, or such parts as are now Europeanised. There is no corresponding Bantu race nor yet any physical type of which it can be said that it is specifically Bantu, but the term is applied in a narrower sense to tribes with a strong Hamitic element.

Banyoro. Tall and well-proportioned Bantu-speaking people of Uganda, who extract the four lower incisors. A long-headed people, they are on the whole honest, but have the reputation of being splendid liars, though this seems to be due to past oppression by their chiefs.

Banziri. Trading people of the Ubangi river, Central Africa. They build beehive huts and arrange them in two long lines, sometimes over a mile in length. They are good farmers and expert watermen.

Bapindi or Bapende. Bantu-speaking people of the Kwilu-Kasai area, who are expert weavers. They should not be confused with the Bapindji or Babindji.

Bapuko, Naka or S. Banoha. Bantu-speaking tribe of Spanish Guinea, between the Kribi and Nyon rivers.

Bara. Tribe of south-central Madagascar, with the reputation of being distrustful and churlish; they are a Plains people and relatively uncivilized.

Barabra. Dark-complexioned tribe of Nubia, with long skulls and woolly hair. The name is the same as that of the Berber; it is derived from Arabic and means "foreigner."

Barotse. Conquering Bantu tribe which founded a great empire in what is now northern Rhodesia.

Barundi. People of East Africa, made up of the subject Bahutu and the dominant Batussi, whose privileged classes include the Waruanda.

Bassa or Gbasa. Name of a Kru tribe of Liberia. There are also tribes known as Bassa in the northern provinces of Nigeria (Bassa Komo, Bassa Nge) and in Cameroon.

Bashkirs. Mixed people of Russia, of

Mongoloid type. The name is said to be of Turkish origin and to mean "bee keepers."

Basques. People of the western Pyrenees, partly in France, partly in Spain. They speak a language that is by common consent non-Aryan and is generally regarded as a survival of the pre-Aryan languages of two or three thousand years ago, possibly that of the people called Iberians, who occupied the sea-board of Gaul from the Rhône to the Pyrenees, and were originally resident between the Ebro and the Pyrenees. There is a distinct Basque type, characterised by a rather triangular face, broad temples, and long, pointed chin, with dark eyes set rather close, a long thin nose, and dark hair. North of the Pyrenees, however, the skull seems to be noticeably shorter than in the Spanish provinces, though the dividing line is not exactly coincident with the national boundary. The French type has been regarded as the purer. The Basques are assigned to the Mediterranean race, being regarded as a variety evolved by isolation and in-breeding. Many suggestions have been made as to the affinities of the language, e.g. that it is akin to Berber, Finno-Ugrian tongues, Kolarian, etc., without any very clear evidence being forthcoming.

Basundi. Bantu-speaking people of the north bank of the Lower Congo, who seem to have come from the Lower Kwango.

Basuto. Bantu-speaking people of south-east Africa, east of the Orange river, where they seem to have arrived about a hundred years ago. They are made up of a great number of different clans or tribes. The traditions of some of them have been interpreted to mean that they crossed the Zambezi in the eleventh or twelfth century. They preserve genealogies of their chiefs going back to the sixteenth century. Less than a century ago some of them were still cannibals; but they took to the practice, it appears, when their flocks and herds had been captured by invading peoples, who also killed much of the game.

Batak. (1) The same as Batta, a tribe of Sumatra; (2) a negro tribe of Palawan, Philippine Islands. Described as very shy, they have long, kinky hair, and use the blow-gun.

Batetela. Bantu-speaking tribe east of the Sankuru, Belgian Congo, many of them much influenced by Arabs and Europeans. Their country is fertile, and abundance of food has enabled them to develop into a race of great stature. Brave, hospitable and kind-hearted, they are, as a rule, dark in colour, but some are light yellow.

Batta. (1) Tribe of the Middle Benue, West Africa. They are allied to the Bachama and speak a language of the Benue-Chad group. (2) Sumatran tribe of small stature who live mainly north of the Equator, also called Batak. Their stature is about 5 ft. 3 in., and the skull somewhat short; the skin is clear and the face round, but the cheek-bones are not prominent; the nose is straight or concave, the beard thick; the hair is fine, of black colour, with chestnut as a variant. They are cannibals, but eat only enemies killed in battle, prisoners of war, and convicted criminals, never their own relatives.

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Batussi. Dominant people of Urundi, East Africa, who rule the Bahutu, numbering about one and a half millions, by superior intelligence. The Batussi are proud, quiet and reserved compared with their subjects, and seldom say what they think. They are reputed to be untruthful, lazy, and cowardly, leaving all work to the subject people. They are tall, some over 6 ft. 6 in., and no grown-up man less than 5 ft. 9 in.; but they are well proportioned, though the body is often slender, yet their hands are smaller than those of the average European. There are two types of face among them, the superior, with narrow nose, thin lips, and small mouth; the other more negroid, but oval, with small but well-developed chin. A singular feature is that the upper teeth often project over the lower; the hair is, however, as woolly as in the ordinary negro.

Batwa. Pygmoid people of Urundi, East Africa, who are, however, considerably taller than the real pygmy. Those who have taken to agriculture reach 5 ft. 3 in., no doubt owing to admixture with the Bahutu, who are themselves but little taller. They are a mixture of pygmy, forest Bantu, and inter-lake Bantu; and some observers have suggested the presence of a long-headed Bushman type. They form not more than one per cent. of the population of Urundi, and as a pariah class are naturally driven to trickery and slyness. They are, however, friendly with the Batussi and are actually the guards of the king in Ruanda.

Bayanzi. Name given to several distinct African tribes. Stanley gave this name to the Bobangi (?); it appears to mean "savage" and is applied also to some of the Kasai tribes.

Bechuana. Number of tribes extending from near the Zambezi to the Orange river, one important section being the Basuto. The name goes back not more than a hundred years, and is not recognized by the natives themselves. They are allied to the Bawenda of the Transvaal.

Beja. Hamitic people of East Africa, including the Ababdeh, Bisharin, Hadendoa, Halenga, Beni Amer. They are essentially a nomadic and pastoral people though a few have taken to agriculture.

Belgians. See Netherlands.

Benga. Group of tribes, including the Banoho, Banoko, or Malimba, of Spanish Guinea, etc. Some of these tribes have penetrated south into French territory. The Benga proper inhabit a narrow coast belt between the Benito river and Corisco Bay.

Bengali. "Mongolo-Dravidian" inhabitants of north-east India. The type varies widely according to social status, and in certain castes, such as the Brahman, the Alpine type is dominant, as it is on the southern slopes of the Himalayas. They are quick-witted and versatile and find scope for their abilities in official work and commerce.

Berber or Libyan. North African peoples speaking either Arabic or Berber, but in the main of western Hamitic stock. The Arab is taller than the Berber and has usually a longer head; his face is a regular oval,

while the Berber's is squarer and his nose straight or concave; the Berber has also a transverse depression on the forehead. The Berber is essentially a highlander, non-nomadic, and less dependent upon flocks and herds. Although the Berbers have lived in close contact with Arabs for a thousand years, they do not amalgamate with them to any great extent.

Betsileo. Negro or negroid tribe of Madagascar. They are tall, with an average height of 6 ft. for men, large-boned and muscular, much darker than the Hova, and differing from them also in hair character, which is always crisp and woolly. Apart from negro slaves, however, there is little reason to suspect an African element in Madagascar, and the negro type is probably of Oceanic origin.

Betsimisaraka. Name often given to the people of the east of Madagascar in general. Properly speaking, they are a Plains people of light complexion and straight hair.

Bhil. Tribe of the Central Provinces of India, said to have been at one time the ruling race. They now speak an Indo-Aryan language. It is uncertain whether their original tongue was Munda or Dravidian. The jungle Bhils are described as active and hardy, with high cheek-bones, wide nostrils, and coarse, almost negroid, features; those of the plains are often well built and tall, but are clearly of mixed blood. The Bhil proper averages 5 ft. 6 in. in height, is an excellent woodsman and huntsman, and Sanskrit works call him "lord of the pass" because the approach to his land is through defiles which none could traverse without his leave. The name is said to occur first about A.D. 600, and to be derived from a Dravidian word for bow, the characteristic weapon of the tribe. The Bhil was at one time a professional thief, and became so, perhaps, through oppression by neighbouring governments.

Bhutia. Sanskrit name of the people of Tibet, including the Bod-pa, or Tibetan proper, the Lepcha, the Rong, etc. The Bod-pa are the southern, more or less civilized, section who till the land and have Lhasa as their chief town. The Dru-pa are semi-nomadic but peaceful tribes of the northern plateaux; while the Tangut are predatory tribes of the north-east borderland, so called by the Mongols, who, indeed, use the term for all Tibetans. The typical Tibetan is the Dru-pa, who have for ages been isolated from the alien peoples that surround them; they stand about 5 ft. 5 in., and are round headed, with wavy hair, brown eyes, a thick but prominent nose, depressed at the root. In complexion they vary from white to dark brown, according to exposure, and rosy cheeks are common among the younger women. From this description it is clear that the Indo-Chinese element is not pure.

Bicol. Philippine tribe of mixed type, probably Proto-Malay mingled with Indonesian to a slight extent, and with Chinese. They are predominantly round headed, and the back of the skull is curiously flattened. They are a lively and intelligent people with musical gifts.

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Bilin. Pastoral and agricultural people of Upper Nubia, who are also called Bogo.

Binbinga. Australian tribe near the southwest shore of the Gulf of Carpentaria. Culturally they belong to the same group as the interior tribes, and differ from the Mara and Anula of the coast region.

Bisaya. (1) A Klemantan people of Borneo. (2) a Philippine tribe on islands of the same name and in Mindanao.

Bisharin. Division of the Beja who live to the south of the Ababdeh, towards the territory of Suakin. They have been modified by some short-headed element that did not affect the tribes to the south of them. They are moderately short, slightly built people with reddish brown skins tinged with black. The hair is usually curly, but is at times wavy. They closely resemble the pre-dynastic Egyptians in skull form and physical characteristics.

Blackfeet (Siksika). Tribe of American Indians of the Plains group, which once held an area from the Missouri to the Saskatchewan; now on reservations. They speak an Algonquian tongue, and migrated from the Red river to the north-west.

Bobangi. Bantu-speaking people of the Congo, between Stanley Pool and Equatorville.

Bogo. Pastoral and agricultural people of Upper Nubia, who call themselves Bilin.

Boloki. One of the constituent tribes of the Bangala group on the Congo and intermingled with the Bomuna. They owned the town of Mangala at one time, whence the name Bangala.

Bongo. Red-brown people of the southwest of the Bahr-el-Ghazal, Sudan. They are of medium height, with considerably wider skulls than the Dinka; both are said to deform the head soon after birth, but in opposite directions. They are essentially an agricultural people with no interest in cattle rearing. Their conical huts are remarkable for the low entrances which compel the visitor to creep in. They are expert iron workers and smelt ore. The women wear a plug quite an inch in diameter in the lower lip. (2) Another tribe in the same area with a wholly different language.

Bre. Tribe of Burma. They speak a dialect of Karen, which is assigned to the Sinitic group of the Siamese-Chinese branch of the Tibeto-Burman family of languages.

Bubi. Group of Bantu-speaking tribes of Fernando Po. They are remarkable as the sole example of an African tribe still in the Stone Age at the time of discovery; they also differed from other African tribes in having no drum.

Buduma. Fisherfolk of Lake Chad. They are tall, with high foreheads and blunt noses. They make canoes or floats of bundles of reeds ten inches thick, which take a month to build, and are propelled by men swimming or wading behind.

Bugi. Maritime people of the south of Celebes, who are reputed to be very honest traders. They have a clear skin, straight black hair, a prominent nose and wide eyes; like the neighbouring Macassar they seem to have a negroid element among them.

Bulgarians. Inhabitants of Bulgaria, of Ugrian origin, with some admixture of Slavs. They speak a Slav tongue. They were driven from the south Russian steppes by the Huns in the sixth century and subsequently crossed the Danube, but long before this they were known to the Armenians as a great people, dwelling to the north far beyond the Caucasus. At the outset they were a coarse and brutal people, but have become assimilated to the Caucasian type and merged in the surrounding Slav populations. They take their name from the Bulga (Volga).

Buriat. Mongol tribe of the region about Lake Baikal. They are yellower than the Kalmucks and have round heads, but the nose is narrower as a rule and they are clearly of mixed origin, as indeed are the Kalmucks, but, unlike them, the Buriats may have a Tungus strain.

Burmese. Mongoloid people of Further India, who have been described as intermediate in type between the Chinese and the Malay. They are of yellowish-brown complexion, with black, lank hair, no beard, a small but straight nose. They are identical with the people of Arakan, also known as Mag. Their ancestors came from the north some time after 600 B.C., according to some authorities from the mountains of the southeast of Tibet, according to others from the head waters of the Yang-tse-Kiang. About a thousand years ago the Burmese were in Upper Burma and the Mon on the lower Irawadi; some five centuries later the Tai invasion forced the Burmese to unite with the Mon. The Burman lives largely on rice and drinks water; he is a Buddhist in religion. His temperament is bright and genial, but he is somewhat indolent. A remarkable feature of Burmese society is its democratic character, due perhaps in part to the fact that the priests have not become a privileged class; for all, at some period of their lives, become priests. The women, partly owing to the freedom they enjoy, are reputed to be virtuous, thrifty and intelligent beyond the common run; they have a great capacity for business.

Bushman or Sa (pl. San). A Hottentot name. Yellow-skinned, woolly-haired inhabitant of South Africa before the arrival of the Bantu. He is now confined to the Kalahari and less desirable areas. His average height is about 5 ft. and his short and black hair rolls up into little knots so as to present the appearance of being distributed in clumps. The nose is extremely flat. The language is remarkable for its large use of "clicks," sounds produced by drawing the breath in. To the Bushmen are due the remarkable rock paintings in South Africa.

Bushongo. People of the Kasai, whose traditions say they came from the north, possibly the Shari neighbourhood. A fine race, with both dignity and grace of manner, they possess a remarkable culture unlike that of their neighbours, and have great artistic gifts. They are not skilled as hunters, and employ the pygmy Batwa to procure such game as they need.

C. Many tribal names are spelt with a C or K alternatively, in the same way as

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Celt and Kelt, and if not found under the initial letter C reference should be made also under the letter K.

Caduveo. Guaycuru tribe of the Gran Chaco who cultivate the ground and are noted as expert weavers and potters.

Cakchiquel. Tribe of Guatemala, to the south of the Quiche.

California Area. District occupied by tribes without canoes or pottery, living largely on acorns and wild seeds. They are often opprobriously termed "diggers."

Canelos or Quijos. Important tribe of Ecuador on the head waters of the Napo.

Carib. Group of South American tribes including Acawoy, Bakairi, Galibi, Macusi, Rucuyen, etc. Their first home was perhaps near the sources of the Xingu; they are to a great extent a fishing people, and in their migrations followed the course of rivers; at the time of the discovery of America they were ousting the Arawak in the Antilles. They are essentially an upland people; the custom of eating their male enemies was widespread among them.

Carib. Tribe of Guiana, speaking a language which has given its name to the Carib group. Their proper name is Carinya. They are rather dark in colour, taller than the Arawak and of more powerful make, but coarser in features. They are famous as warriors, and one result of this was that the island Caribs had two distinct languages in use, one used by or to men, the other by women among themselves. The women distort their legs by cotton bands round the ankle and disfigure their lips with pieces of wood with sharp points turned outwards; men wear crescent-shaped nose pieces. They are skilful pot-makers.

Cashibo. Tribe of Pannao stock, west of the Ucayali, whose own name for themselves is Carapache, "bat."

Caucasian Languages. Four groups, each with subdivisions, may be distinguished: (1) Lesghian with Avar, Andi, Dido, Lak, Varkun, Akusha, etc.; Udi, Kurin, etc. (2) Chechen. (3) Cherkess with Kabard and Abchase. (4) Kartwelian (Georgian). In addition to these Osset, an Indo-European language, is spoken there; it may be a descendant of Scythian; it is certainly not Iranian.

Caucasic or Caucasian. General term embracing Nordic, Alpine and Mediterranean stocks. It includes the peoples of the Old World (with the exception of the Chinese, Japanese, and inhabitants of the Arctic zone) whose normal habitat lies outside the tropics.

Cayuga. American Indian tribe of the Iroquois confederation. Some of them removed to Canada when the American Revolution took place.

Celtic Languages. One section of the Italo-Celtic group now in north-west Europe. It includes the Brythonic tongues with Welsh, Breton and the extinct Cornish, and Gadhelic, with Gaelic, Erse and Manx.

Celt or Kelt. Term used in a number of different and contradictory senses; some Continental writers oppose Celts and Gauls, who also spoke a Celtic tongue, supposing the former to be short-headed, the latter

long-headed; archaeologists attribute the culture of the earlier and later Iron Ages to the Celts, regardless of physical type and language; philologists speak of Celts when they mean peoples whose language is a branch of the Italo-Celtic group. What has happened is that, as in the case of England, which takes its name from a single one of the conquering tribes of invading peoples, the word Celt has been applied indiscriminately both to the original Celts and to the peoples whom they subdued and Celticised.

Cham. Remnants of a once powerful people who dominated Cochinchina, Annam and part of Cambodia some two thousand years ago and were still formidable in the days of Marco Polo. They were determined foes of the Khmer of Cambodia and were conquered by the Annamese at the end of the fifteenth century. In physical type they differ widely from the surrounding people and seem to be of Austronesian stock. They are tall, often reaching 5 ft. 8 in., and sturdily built, and they vary in complexion from light brownish red to brown, thus resembling many Indonesians. They have wavy hair of fine texture and black or dark chestnut in colour; the face is rather broad, but the nose is narrower at the root than is the case with Annamese; the eye is large and full. A singular feature of their life is that many of them do not build their own houses, but employ Annamese. Their religions are a corrupted Brahmanism and Mahomedanism.

Chantos. People of Turkistan of mixed descent. Their features are European rather than Mongoloid. They are occupied with trade and agriculture.

Chargars. A Mongol tribe in the north of the Chinese provinces of Chih-li and Shansi.

Charruas. Tribe of Uruguay who use the bolas, and hunt on horseback.

Chechen. Caucasus people of the Middle Terek, Assa, etc. Their own name is Nakchi, and their usual name is taken from a town now destroyed, the chief of which subdued most of the people. The language is independent, but has elements in common with some of the Lesghian languages. The Chechen include the Kists, Galgais, Ingush, etc. They are a good-looking people, proud, and very hospitable.

Cheremiss. Finnic people inhabiting the Volga basin. They are divided into mountain and plain sections, of which the former is more Russianised, taller and stronger. The name means "merchants," their own designation is Mori. They are a people characterised by shortish heads, narrow eyes, small beards and flat noses.

Cherokee. Iroquoian tribe of Virginia, etc., afterwards in Indian territory. They are one of the Five Civilized Tribes, probably 30,000 strong.

Chewsurs. Georgian people of mixed origin. The type differs considerably, probably owing to the intermarriage of near neighbours. The whole family takes vengeance for the shedding of blood, and thus arise family quarrels that hold different areas apart for generations.

Cheyenne. Tribe of Plains Indians speaking an Algonquian tongue. They were

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originally agricultural, living in a timber country; their great rite was the Sun Dance; some thirty years ago they took up the modern Ghost Dance religion.

Chibcha Arca. District in the north of South America inhabited by tribes using poisoned arrows, hammocks, fish poisons, etc., and living in palisaded villages. This type also extends some distance northwards into Central America. Some of the tribes of high culture exist no longer; but there are still highly organized groups in the centre of Colombia surrounded by a ring of wilder tribes of the same group.

Chickasaws. Muskogian tribe now in Oklahoma, who seem to have crossed the Mississippi from the west in early times and settled in what is now Mississippi State in pre-Columbian times.

Chilkat. Tlinkit tribe of Alaska, famous for their blankets.

Chin. Southern Mongol people speaking a Tibeto-Burman language of the Meithei subgroup. The Chindwin valley is named from them; they are related to the Kachin, but should not be confused with them. Their original home seems to have been in Tibet, together with the Kuki-Lushai, if we may judge by customs, technology, and traditions. The term Chin is said to be a Burmese form of Chinese *jîn* (men). They have no common name, but call themselves Yo in the north, Lai in the south, and Shu in Lower Burma. They are a fine people, tall and stoutly built, men of nearly 6 ft. being not uncommon; in some areas, however, goitre and leprosy are common. The Chin is treacherous in warfare, for a man who has killed many enemies goes to the next life with a fine retinue of slaves; but the killing of a man brings vengeance on the slayer, who himself becomes the slave of the avenger in the next world. The Chin Hills, according to the Chins themselves, are formed of the ruins of a tower they were building in order to induce the moon to give light permanently.

China: non-Chinese Peoples These include Miao-Yao, Min-chin, Wa-Palaung, Shan-Tai, Lolo, Kachin, and other stocks. The Miao call themselves Mhong, and are alleged to belong to the Mon-Khmer group, the construction of the language being also identical.

Chinese. Mixed people of far from uniform type. There is a considerable Manchu element in the north; in the south are the tribes known collectively as Miao-tse. The north Chinaman is fairly tall, standing on an average 5 ft. 7 in. in Shantung, and the round-headed Alpine type is dominant, mixed, however, with a type similar in respect of nose and in height of the head, but much longer. In the south-east the average stature is about three inches less and the type is less mixed with long heads, but there is also a broad-nosed element. Very little information of a reliable kind is available. The Chinese proper were some thousands of years ago an agricultural people in the valley of the Wei river, surrounded by barbarians like the Hiung-nu. They conquered and absorbed their neighbours; but the Yang-tse was their southern border for centuries. The Chinese character is complex, and cannot be summed up in a few words.

He is honourable, especially in commerce, and has the reputation of being a liar only because he lies in a way novel to the Westerner; he is not more dishonest than most people, and is accounted dirty because his ideas of cleanliness differ from ours. When he is well treated he is faithful and grateful; he is polite according to a traditional code; he is temperate. But he is undoubtedly cruel; he is unkind to children, and, judged by European standards, he cannot be termed moral.

Chinook. Pacific Coast tribe north of the Columbia river, now nearly extinct. Their language formed the basis of the Chinook jargon, an Indian trade language used before the discovery of America. They flattened their heads by pressure of a board on a child's head in its cradle.

Chippewa or Chippeway. Another form of Ojibwa or Ojibway, an Algonquin tribe, not to be confused with the Chippewyan, an Athapascan tribe.

Chippewyan. Athapascan tribe of Canada, not to be confused with the Chippewa.

Chiquito. Bolivian tribe or group of tribes, belonging to the Tupi linguistic family. They were originally supposed to be dwarfs, because their huts had low doorways and they left them untenanted when the country was first invaded. They are peaceful and industrious, manufacturing sugar in copper boilers of their own making. Their language is said to have no numerals beyond one. They are of olive complexion with an average height of 5 ft. 6 in.; their heads are round, but the cheek-bones do not project, and the eyes are horizontal. They are good natured, sociable, hospitable, and lazy.

Chiriguano. Bolivian tribe, perhaps the same as Camba, also found in the east of the Gran Chaco, speaking a language of the Guaraní group. They are of yellowish-red complexion, of rather small stature, with round heads and small nostrils.

Chitrali. Round-headed people on the south of the Hindu Kush. They are, perhaps, descendants of an Alpine people who occupied the western plateaux in Neolithic and early Bronze times.

Choctaw. Important Muskogian tribe formerly on the Mississippi. The name by which they are known may be from the Spanish "chato," flat, from their custom of flattening their heads. They were noted for agriculture and waged war in the main only for purposes of defence. It was their custom to clean the bones of the dead (old men removing the flesh with their finger-nails) and deposit them in boxes or baskets in their "bone-houses."

Cholo, Chola. Local name of half-breed Indians of Bolivia.

Cholones. South American tribe on the left bank of the Hualaga.

Chontal. Indian tribe of Nicaragua and Mexico, often called Popoluca, a Nahuatl word meaning "stranger."

Chorotegas. Indian tribes of Nicaragua and Mexico, who formerly spoke Mangue, a language allied to Chiapanec.

Chukchi. Palaeo-Siberian tribe occupying the extreme north-east of Siberia. There

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are two main groups. One possesses numerous herds of reindeer that pasture on the tundra but are neither milked nor used for transport, being bred for food and trade. The other group is dependent on fishing. As the pasturage is poor, herders of reindeer lead a very nomadic life; in summer the reindeer go up into the hills. The Chukchi are said to have warred with the aboriginal tribe known as Onkilon and gradually mingled with the survivors. It is the custom among them for old people to be killed with much ceremony.

Chuvash. Finnic people of the Kazan area. Of short stature, they have undergone Tartar influence. In character they are hard-working and economical even to parsimony, excellent at agriculture compared with the Cheremiss, but naturally timid and indisposed either to commerce or manual labour.

Circassians or Cherkess. Name of uncertain origin and meaning, applied to a Caucasus people who call themselves Adighe. They seem to be of mixed origin, as their heads are of medium length with some twenty per cent. long headed and about the same of round-headed folk. They are a tall, slender people, but well built with broad shoulders, and are noted as horsemen. The women are famous beauties with black eyes; after marriage they are kept closely confined. The Circassian has been described as warlike, fearless and hospitable, but thievish and treacherous; they are disinclined to labour. A stranger who comes to a place selects a host, who may be known to him only by name, but is thenceforth responsible for his safety.

Coast Tribes. Indians of the North Pacific coast. They are dependent on the sea for food; make large dug-out canoes; have totem poles; cook with hot stones in boxes and baskets; use armour and wooden helmets but no shields. They live in large square houses of wood, which is also worked for many other purposes; they believe in guardian spirits. The "potlatch" is a complicated system of gifts on a loan and credit system, which have to be returned at a later date, the most valuable articles being blankets and certain copper plates.

Comanche. Plains tribe speaking a Shoshonian tongue. They formerly lived in Wyoming; they warred for centuries with the Spaniards and were bitter enemies of the Texans, who seized their hunting-grounds.

Cossacks. Disappearing Russian type, formerly falling into two groups, the Zaparog of Little Russia and the Don Cossacks. War was their original occupation, but to-day they are a separate people only in the Caucasus.

Cree. Indians of the Mackenzie group, speaking an Algonquian tongue. They were honest in everything but trade, hospitable, and generous; they are closely related to the Ojibwa or Chippewa.

Croats. South Slavonic people allied to the Serbs. The name is identical with Khorvat, the form of the name used in Hungary, and means "highlands," being in fact the same word as Carpathians.

Crow. American Indian tribe of the Plains group. They speak a Siouan language and are an offshoot of the Hidatsa.

Cushite. Group of East African tribes. They include the High Cushite (mountain dwellers) or Agao, and the Low Cushite, including the Galla, Somali and Afar-Saho.

Cuyono. Philippine tribe. Of yellow skin, but somewhat negroid head character; they have deep brown eyes, prominent cheek-bones, and straight black hair with a tendency to wave. The big toe is widely separated from the others and abnormally large.

Czechs. The inhabitants of the north-west part of Czechoslovakia, known as Bohemia before the Great War. In prehistoric times there were considerable changes of type in this area; at the end of the Old Stone Age the population was influenced by a round-headed element coming probably from the east; in the Neolithic period, however, this influence cannot be traced; there are practically no short skulls, so far as has been discovered. When metals were introduced the population remained long headed, but the proportion of skulls high in proportion to the length was greater than before, that is to say there was a Mediterranean element. With the coming of iron the short-headed Alpine type was largely increased. They were the representatives of the Slavs of to-day, it may be; but there was another swing of the pendulum and fifteen hundred years or more ago the long-headed peoples got the upper hand again and in their graves the objects are of undoubted Slavic origin; but singularly enough there is a distinct difference of type between males and females, and the latter have shorter heads. At the present day the Czechs are of the Alpine type, short headed and dark, above medium stature, though not so tall as the people of the plains of Germany to the north of them. For earlier periods the facts are of uncertain interpretation.

Dafila. Himalayan tribe, also called Banghin, who subsist by hunting.

Dakota or Sioux. Plains tribe which lived south-west of Lake Superior. They now number about 30,000 and represented the best type of Indian.

Danakil or Afar. Hamitic tribe of the arid coastlands between Abyssinia and the sea. Physically they resemble the Somali, but are less Arabised.

Danes. Inhabitants of Denmark, whose language may be regarded as the same as Norwegian. There is every reason to suppose that Denmark was not inhabited till Neolithic times. It seems likely that the early short heads are the same people as we find in France and Britain, who must have passed along the North Sea coasts; in the Iron Age these folk had almost disappeared and the long heads, i.e. Nordics of the German plain, were in force. At a later period great changes occurred which have left little trace in history. We read of the Cimbrri leaving Denmark as a result of inundations, and being finally wiped out in north Italy by the Romans after a sanguinary career; we know that later the Jutes came to the shores of England and formed an element in the present population, while other Baltic peoples streamed in other directions over Europe; but we do not know what happened in their

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fatherland. One-third of the children of to-day seem to have light eyes and hair, and it seems that tallness goes with fair coloration, but in parts of the country there is a round-headed, fair type, not very tall, side by side with a taller, dark type.

Dard. People of north-west India. Their language, also called Pisacha, is ranked as a branch of the Indo-European languages.

Dard Group. Languages spoken in Kashmir and the country to the north and east.

Daurians. Tungus tribe of the east and outer Mongolia, at the present day inhabiting the valley of the Nonui.

Delaware or **Lenape.** Formerly the most important Algonquian confederacy, originally in the basin of the Delaware river, U.S.A. Other tribes accorded them the title of "grandfather," in recognition of their position.

Dene or **Tinneh.** North American Indian tribe of the Mackenzie group, speaking an Athapaskan language. They are dependent for food on the caribou and use snares and nets made of bark fibre; their baskets of spruce root are food vessels used in cooking with hot stones. They strike fire with iron pyrites. The house characteristic of this area is the lean-to.

Dialect. See Language (p. 5327).

Dinka. Arabic form of the name of a collection of independent tribes stretching from about five degrees south of Khartum to less than two degrees north of Gondokoro and extending many miles to the west in Bahr-el-Ghazal. They call themselves Jieng or Jenge; they are independent of each other and have never recognized a supreme chief. They are tall and very long headed, but differ considerably from each other in physique, due in part perhaps to differences in food. The cattle-owning Dinka are far better off than the poorer tribes who have no cattle and hardly cultivate the ground, but depend largely upon fishing and hippopotamus hunting. The last-named tribes live in the marshes near the Sudd, and their villages, dirty and evil-smelling, rise little above the level of the reed-covered surface of the country. The cattle-owning Dinka call them all Tain. Other tribes are Agar, Bor, Shish and Aliab. The Dinka who own cattle look down on the Shilluk.

Diola. Sudanic-speaking people near the mouth of the Gambia. They speak a Semi-Bantu language.

Dravidian Languages. Principal languages of South India, with Brahui, spoken in Baluchistan, Malto in Bengal, etc. Three groups are distinguished: Dravida with Kanarese, Kota, Toda, Tulu, Tamil, and Malayalam; Andhra with Telugu, and intermediate with Kurukh, Malto, Gondi, etc.

Dravidian. General term for the short dark peoples of South India. Physically they are indistinguishable from the inhabitants of northern India in many cases. Two varieties have been distinguished, one with a broad nose, the other with a narrow nose. On the whole the term seems to be used on a linguistic base.

Druses. People of Lebanon and Anti-Lebanon. They are of very mixed origin, speak Arabic, and are officially Mahomedans,

though their creed contains many heterogeneous elements. They are of the non-Semitic type termed Armenoid.

Duala. Important people of Cameroon who speak a Bantu language.

Durani Afghan. Agricultural population of west and south Afghanistan.

Dusun. Borneo tribe. They are probably of mixed origin, but tending towards the long-headed Indonesian type. They are cultivators of the soil, an amiable people but given to head-hunting.

Dutch. See Netherlands.

Dzungars, Dzungans or **Dungans.** Western Mongol or Turko-Tartar people of the Ili valley. They are Mahomedans, but follow a Chinese mode of life.

Edo or **Bini.** People of Benin and the surrounding country, formerly celebrated as the seat of a powerful kingdom, which in the seventeenth century extended its power as far as the Gold Coast. Benin was notorious for its human sacrifices; the king was surrounded by an elaborate hierarchy of functionaries, and traced his descent to a Yoruba who founded the royal line about seven hundred and twenty years ago, taking the place of a native line of kings whose successors still remain in Benin and enjoy certain privileges. The Edo speak a language of the Lower Niger group allied to Ewe, the language of Togoland, and to Kukuruku. In character they are a brave and proud people, and their chiefs regarded themselves as better than Europeans; they are, however, less open and more grasping than some of their neighbours. Their houses have no real roof, each room having an open space in the middle, so that in bad weather there is no refuge from the rain.

Egyptians. Inhabitants of Egypt. From the earliest period, seven thousand years ago, the population has been mixed, Hamitic elements being mingled with two broad-nosed types. Two thousand years later the long-headed Mediterranean type began to take the place of what is regarded as the Hamitic type, and they became supreme in the eighteen centuries before the Roman empire; at the same time the round-headed Alpines assumed a position of importance. The population is still predominantly long headed, but there are differences according to provinces; above Assiut the Mahomedans are mostly long headed and broad nosed, and below it, in the Delta, the Alpine and Mediterranean types found in Europe predominate.

Ekoi. Bantu-speaking people of Nigeria, beyond the Cross river.

Eskimo or **Innu.** Inhabitants of the extreme north of America. They are of medium stature with high and comparatively long heads and eyes of Mongoloid character. They are peaceful, cheerful and honest. In winter they live in earth or snow huts; the kayak is the man's boat, and is covered with skin except where the occupant sits; the umiak is a woman's open skin boat. In language, culture and physique the Eskimo differ from all other aborigines of America, but it seems likely that they are of Asiatic origin; it is probable that they formerly extended as far south as New England.

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English. Name originally applied to the Anglo-Saxon invaders of Britain, then to the compound of Anglo-Saxon and Dane, and finally, not long after the Norman conquest, to the people formed of the Norman and pre-Norman population. Many different types are represented, some of which, as in Tynedale or Cornwall, attain great prominence in certain areas. For pre-Roman times there is little certainty, but at present there is nothing to show that any elements of the population can be referred to races resident in the British Isles before 12000 B.C. The foundation of the English people seems to be the agricultural and pastoral race with long high skulls, known as river-bed people. The Long Barrow people were of much the same type and may or may not have been immigrants from north-west Europe. A broad-headed people, perhaps from east Europe, succeeded them, tall and strongly-built, found more especially in south Britain, whereas, e.g. near Aberdeen, the type is squat and bullet headed.

In the Bronze Age came a dark, broad-headed people, seen especially in Cornwall and Wales, which reached the islands in quest of gold. Then came a long-headed people who introduced bronze axes—they were perhaps leaders of a round-headed peasantry—and are on the whole confined to east England. They perhaps brought with them the Gaelic language, and represent the origin of the original tall, fair, rather long-headed aristocracy. They seem to have come from the Hungarian plain. The long-headed, fair people may have brought the speech of Wales and Cornwall when they introduced iron; they were followed a few hundred years later by the Belgae, who came two centuries before Caesar from north-east Gaul; they were tall, fair, and rather broad headed.

When the Roman legionaries came they left the rural parts to the older peoples; there is no evidence to show that they had much influence on the racial type; more important may have been the exportation of soldiers and slaves to Rome, and the emigration from south-west Britain to Brittany (Armorica). From Ireland came fair-haired people, whose descendants are still to be seen in mid-Cardigan. After the leaving of the Romans, Germanic peoples descended on the shores of Britain. Jutes, Angles, and Saxons on the east coast; Norsemen on the Hebrides and down the Irish Sea; then came the Danes. All these invaders were probably long headed and fair.

The last invasion to introduce a fresh strain was that of the Normans, but craftsmen like the Flemings were introduced—near Norwich and in Pembrokeshire—by Anglo-Norman kings, while in medieval times trade brought to Kent many a broad-headed Frenchman; Germans from the Hanse towns settled in London; Jews came from many parts, Huguenots driven out by persecution added to the mixture of peoples; and in later times have come both Germans and east Europeans to fuse with natives in two or three generations.

A hundred years ago provincial peculiarities were more marked, for men wandered little, save in centres of trade. To-day the Norsemen,

Celts, and earlier types of the north and west are rapidly blending with the more cosmopolitan and Anglo-Saxon types of the south-east. The so-called "Anglo-Saxon race" is not defined by differences of breed or origin, but in the main by differences of culture (language, political institutions, educational ideals, etc.). Even where racial types persist in Britain, they indicate, not the existence of separate breeds, held asunder since a far-distant past, but the handing on, from generation to generation, of groups of associated characters which persist in spite of intermarriage with people of other inheritance.

Esths or **Esthonian.** Finno-Ugrian people of the Baltic. They are now assimilated in type to European peoples.

Ethiopians in the Main. Name given to the eastern Hamites, of whom the Galla are typical representatives. They are rather tall, with long heads and a prominent straight, narrow nose. The hair type is frizzly, intermediate between the woolly hair of the negro and the curly hair of the Arab. They are of slender build, with long, well-developed limbs.

Euscara. Indigenous name of the Basques. They are divided into Guipuscoan, Labourdin, Souletin, and other groups.

Ewe. Tribe of southern Togoland. They speak a language closely akin to that of Benin City, and were suzerains of the coast area in the seventeenth century. There is a short-headed type intermingled with the normal long-headed negroid which probably indicates an earlier pygmy population; cases of apparently normal persons have also been observed whose height did not exceed that of a pygmy. They believe that each man has an *aklama* or genius; in this word there is reproduced the Egyptian *ka*, which was probably carried to West Africa by wandering traders in the search for gold.

Falasha. Division of the Hamitic peoples of Abyssinia, termed collectively Agao. They claim to be descended from Jews who came from Judea with the Queen of Sheba, and practise Jewish rites; but there is no reason for regarding them as Jews by descent. They have broad faces, with high cheekbones, straight hair, and yellowish complexions.

Fang, Pangwe, Pahouin. Large group of Bantu-speaking tribes in the area between the Ogowe and the Sanaga. The main mass of the people belongs to an older stock, upon whom another people descended from the north-east, and two types are distinguishable, one with a broader skull, short face, flat nose, and thick lips; the others with a narrower, higher skull, longer face, high bridge to nose, European-like jaw and lips. The first type, of dark chocolate brown hue, is more numerous; the colour of the other type is light, almost reddish.

Fanti. Negro tribe of the Gold Coast, nearly related to the Ashanti or Asanti; it is probable that both have come down from the north. The Fanti language has been swallowing up the Guang language, spoken on the coast less than a century ago. On the coast they are expert canoe men, and employ themselves in fishing; inland, they cultivate the ground. They are less warlike than the

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Ashanti, but probably the most intelligent of all negro peoples; they are clever traders and often well educated.

Fijians. People on the eastern edge of the Melanesian area. Mainly long headed, they have undergone considerable admixture with Polynesians. They were originally very warlike, but their character is gentle, and even timid, courteous, and anxious to please.

Finnic Tribes. In addition to the Finns properly so-called, there are a number of allied tribes to the east of them. The northern group comprises the Zyrian, Permiak, and Votyak, who range as far north as Archangel; the southern group, from Kazan southwards on both sides of the Volga, comprise the Cheremiss, Mordvin, and Chuvash. The latter, however, speak a Turko-Tartar tongue.

Finns. People of Finno-Ugrian stock which arrived in Europe from Central Asia comparatively late. The Finns of to-day are allied to the Estonians, Livonians (now nearly extinct), and Lapps, though the Finns are Europeanised in type. They are divided into two sections geographically, the Karelians and Tavastians.

Finno-Ugrians. Group including from the genetic standpoint Finns, Estonians, Livlanders, Magyars, all of whom have ceased to be typical in respect of appearance; Bulgarians, who have also adopted a Slavonic tongue; and typical Ugrians, like Cheremiss, Samoyed, Votyak, and Lapp. Generally speaking, the typical Ugrian has a yellowish-white skin and straight black or yellow hair; he is not tall, and may (as in the case of the Lapp) only just exceed 5 ft. in height; his nose is straight or concave, his head long or medium, but there are exceptions.

Five Civilized Tribes. Term for the American Indian tribes: Cherokee, Chickasaw, Choctaw, Creek, and Seminole. They maintained their own system of government in Indian Territory, now Oklahoma.

Flemings. Population of the north of Belgium. The people of the plain of Flanders are a tall people, and this feature is more noticeable the farther north one goes; the head is between long and short, a medium type, but becomes longer towards the north and blondness also increases in the same direction. This type is commonly called Nordic, and corresponds to that of the Franks who were in southern Belgium in the sixth or seventh century.

Flemish. Teutonic language of the Low German group. More than one dialect is spoken in the north of Belgium, and is not very different from Dutch. The speakers of it are known as Flemings.

Fon. Ewe-speaking people of Dahomey.

French. Inhabitants of medieval and modern France. They take their name from the invading Franks of the fifth century. In the last fifty years many remains of human beings of a very early type have been found in France, especially the south, where they dwelt in the cold period at the end of the Early Palaeolithic Age. They were followed by men of entirely different types, some of whom may have come from Africa, others across Central Europe, perhaps from south

Russia; but as long as they subsisted by hunting the population was never very numerous. With the coming of agriculture in the more temperate climate of the New Stone Age man grew in numbers and more waves of invaders, some long headed, some round headed, drifted into Gaul, as the country came to be called in the centuries before the Roman conquest.

Two thousand years ago the inhabitants of Gaul were almost all short headed; but then long-headed Nordic peoples began to move across the Rhine; the Cimbri came, it is said, from the north of Denmark, and, after ravaging France, penetrated into Italy, only to be destroyed by the Romans. Roman rule left few traces on the type of the natives, and, as it weakened, more Germanic tribes streamed across the Rhine—Franks, Goths, Burgundians, etc.—and put an end to Roman power. The Teutonic element thus introduced ruled the land for a time, but was then swallowed up in what became the French nation, just as were the Northmen of a later date.

The Frenchman of to-day is, in the main, round headed, but there is a broad band of longer headed people running through Paris, and, as among the upper classes in England, the higher in the social scale a family stands, the greater its tendency to long headedness. It has sometimes been said paradoxically that France is more Teutonic than Germany; taking it all in all, though the Alpine peoples of central Europe are dominant in France, they are so to a less extent than in Germany and Austria.

With such mixed blood it is not surprising that the French character varies even more than the physical type. The Gascon is proverbially loquacious and boastful, the Norman cautious and slow to act, the Breton fanatically religious and somewhat remote from the population of the rest of France. The Burgundian is quick and enterprising; the Basque, if he has a special character, pliant and versatile, while the native of Touraine is even-tempered and intelligent. The inhabitant of the south differs in temperament from the men of the colder north.

Fula. Ordinary form of the name of a people who call themselves Fulbe (sing. Pulo). They are also called Filani (Hausa), Peulhs (French), Fellatah, etc. The proper name of the language is Fulfulde. The Fula are found over a wide area from the Gambia to Darfur, usually in the form of scattered communities, without any tribal organization. They fall into two sections: cattle Fula, wandering herdsmen, for the most part non-Mahomedan, who have preserved in many places a purer type; and house Fula, all Mahomedans, who have intermarried with negro tribes. The pure Fula has straight hair, a swarthy white or light bronze skin, aquiline profile and high cheek-bones and thin lips; he is unmistakably non-negro, and it seems probable that he is an immigrant from Asia who has adopted and modified a negro language. Historical records show the Fula as migrating from west to east; but there is little doubt that they originally came from the eastern part of Africa, the reflux beginning

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when they reached the Atlantic coast. In recent times the Fula penetrated Hausaland, Bornu, and Adamaoua, establishing themselves as a ruling class; their advance was checked by the Yoruba, Sura, Tangale, etc., in different areas. The Fula language has sometimes been attributed to the Hamitic family, but it forms a type by itself, though it has influenced some neighbouring negro tongues. A language of Fula type has been regarded as one of the elements that went to form the Bantu family, but little evidence has been produced to support the theory.

Funj. Nilotic people of Sennar, in the Sudan. They are somewhat lighter than the Shilluk, who have thin legs and a somewhat shorter head than other Nilotes. They are mainly agricultural, but own some cattle. They founded a kingdom about five hundred years ago which disappeared in 1786. Their name is a Shilluk word which probably means "stranger."

Ga or Accra. Small negro tribe of the Gold Coast. They speak a language distinct from the neighbouring Fanti and Ewe.

Galego. Language of Galicia in the north-west of Spain. It is more nearly allied to Portuguese than to Spanish.

Galla. Hamitic tribe of Abyssinia and north-east Africa, also known as Oromo. In pre-Mahomedan times they seem to have occupied the southern shore of the Gulf of Aden, and were pushed by the Somali into the Abyssinian highlands. They seem to represent the purest Ethiopian type. Of Galla descent are, perhaps, the pastoral Ba-Hima in the neighbourhood of Victoria Nyanza, who dominated the Bantu tribes of that area.

Garó or Garrow. People on the west of the Khasi, in Assam. They are Mongoloid, and speak a Tibeto-Burman language of the Bodo type. A short, wiry people of pleasing character, they are honest and fairly truthful, but not notable for cleanliness. They are not very industrious, but they live in a fertile land where hard work is not necessary. They squander their grain resources in brewing rice beer, but are generally quiet and law-abiding.

Georgians. European name of a people that call themselves *Karthli*, and live chiefly to the south of the Caucasus. They have been grouped into five sections: *Lazes*, *Mingrelians*, *Imeretians*, *Gurians*, and *Gruninians*, or *Georgians* proper. With the *Chewsures*, *Tush*, *Pschaw*, *Swanetes*, etc., they are branches of the *Karthaline* people, which broke up in the fourteenth century. Generally speaking, they have black eyes and hair, long, aquiline noses and rounded faces. They are an open-hearted, cheerful, and sociable people, hospitable, sincere, and of a martial nature, but unpractical and indisposed to regular work. They are not intellectual, though some of their poets were notable.

Germans. (1) Inhabitants of Germany, (2) the German-speaking peoples of Germany and Austria. In the Old Stone Age we find in Germany, first, the extinct *Neanderthal* type, and at a later period more than one kind of both long and round headed peoples. But when we come to the more immediate

ancestors of the population of the early historic period, we find, in the New Stone Age, the long skull was everywhere in the majority and no well marked short types, which were, however, very prominent in France and the Netherlands. These long heads were not, however, of the Nordic type, but rather negroid, with broad noses, and we must not look to them as the important element in the later long heads whose migrations at the decline of the power of Rome had so much influence on the history of Europe.

With the knowledge of metals the type changed, the Mediterranean long head coming to the fore in the south-east, the Alpine type in the south-west. Nothing of note seems to have occurred in the Early Iron Age but in the *La Tène*, or Later Iron Age, south Germany became almost purely Alpine. Two long-headed types, one coming from the south, the other from the east, seem to have combined at this period to produce the Nordic type, tall, blond, and long headed, which is for Teutonic writers the typical Germanic people. When the historic period began, the long heads (Germanic and Slav) started southwards and south-westwards; and the end of these migrations did not come till the ninth century. The so-called "*Row Graves*" (*Reihengräber*) of this period are regarded as the remains of these wandering tribes, which changed the prevailing type of south Germany from the Alpine to the long-headed Nordic, and still persisted for another five hundred years, though the women remained preponderantly Alpine in type. It does not follow that all the people of Germany were Teutonic; for a Slav (*Wend*) element is found as far as Mecklenburg; indeed, some of the river names of Holstein are Slavonic.

The four hundred years that followed the twelfth century saw an enormous change in the type of south Germany; the long head was reduced to about one per cent. of the population, and more than eighty per cent. were pure short heads. The same change has taken place in much of north Germany, and the modern Prussian differs little from the Bavarian. The great mass of the population of Germany is not physically distinguishable from the people of Switzerland, or even of northern France; even in Westphalia the average index of head breadth to length is 80, which is the lower limit of short headedness. On the other hand, the fair types are in a majority, though there is a large dark element in the south.

Only in the north, more especially in the north-west, does the traditional German type survive. The tall, blond Teuton has been almost everywhere submerged by the Alpine types of the mountains of central Europe and the plains of Eastern Europe; no one has yet given an explanation in detail of how the change came about.

Germanic or Teutonic Languages. One of the chief groups of Aryan languages of West Europe. There are three main divisions: High German (Old, Middle, New); Low German, with the extinct Gothic, Saxon, Dutch, and Frisian, together with English; and Scandinavian with Swedish, Norwegian, and Danish, and Icelandic.

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Ghilza or **Khilji**. Tribe of the east of Afghanistan, probably of Turki stock.

Gilyaks. Tribe of unknown racial affinities of the north of Sakhalien. They are below middle height, squarely built, broad headed, dark, and short legged. Their chief occupation is fishing.

Gola. Tribe on the borders of Sierra Leone and Liberia, as to which very little is known. They speak a language that appears to belong to the semi-Bantu group, but does not seem to be of the same type as the languages of the Coast group in its immediate neighbourhood.

Greeks. Inhabitants of modern Greece, who speak a language of the Hellenic branch of Aryan. For lack of data the ancient history of Greece is shrouded in almost complete mystery. At the beginning of the historic period came the Dorian invasion, perhaps of an Alpine type, which probably exists in our own day in a very pure form in the middle of the three peninsulas of the Peloponnesus. It seems clear that the historical peoples of Greece, Achaeans, Argives, Dorians, Ionians, etc., arrived as independent, often hostile bands, and we are not entitled to assume from the fact that they all spoke Greek in the historic period that they were of one common stock. It seems probable that at the highest development of Greek civilization the upper classes were long headed, the peasants round headed. Of the modern population not much more can be said than that they are predominantly round headed and dark, with smooth, oval faces, rather narrow and high. On the whole the western area seems to be of a purer type than the eastern.

Grusinians or **Groussians**. Chief people of the Georgian group residing on the east of the Suram Mountains, Caucasus.

Guanaco Area. District stretching from Cape Horn to Bolivia. It is inhabited by tribes in the main non-agricultural and nomadic. Like the Plains tribes of North America, they took to the horse and quickly adapted their life to it, becoming hunters of wild cattle instead of the guanaco, a wild form of the llama.

Guarani. People of Paraguay and South Brazil. They are probably of much the same type as the Guaycuru and speak a Tupi-Guarani tongue.

Guaycuru. Paraguayan tribe of mixed type like the Guarani. They seem to be in the main round headed with high skulls and broad noses, but there is also a long-headed, narrow-nosed type.

Gurians. Georgian people of the Suram Mountains, Caucasus.

Gurkha. Dominant tribe of Nepal. The name is used, as a rule, in a vague sense to include such tribes as Khas, Gurung, and Mangar, from which British-Indian regiments are largely recruited. According to one authority they are of Tibetan origin; but their adopted language, Pahari, shows evidence of affinities in other directions.

Gypsies. Nomadic people scattered throughout the world, but located mainly in the Balkans, where they appeared probably from north-west India, some nine hundred years ago,

and spread over the rest of Europe about four hundred years later. Norway and Sweden alone are said to have no gypsies. In India the Banjars and Nats are identified with them; in Persia and Turkistan the Luli and Mazang; in Syria the Chingane, a name clearly cognate with the European Tzigane, Zigeuner. They seem to diverge widely in physical type and approximate to the characters of the surrounding population. The gypsies are probably everywhere more or less of the same pursuits and mental disposition; they mend pots, deal in horses, or steal them, making an honest living when circumstances debar them from an easier mode of life. But their existence is modified by their environment. In England there are only small bands, for there is seldom suitable camping ground for great agglomerations of nomads whose presence, even in small numbers, is not always welcomed by the sedentary inhabitants. But in Russia, before the Great War, this wandering folk would be found moving about the country in battalions, thousands going to form a single group.

Haida. Coast tribe of British Columbia. They are great carvers, and their huts and totem posts are famous, the latter sometimes fifty feet high. The dead were sometimes placed in boxes on carved poles.

Hakka. Chinese people in the hills of Kwantung. They emigrated from Honan in the fourth and ninth centuries, and their language stands somewhat apart.

Hamites. Non-negro inhabitants of north and east Africa, sometimes called Ethiopians. They include Galla, Somali, Masai (eastern or Kushiitic), Berbers, Tuareg (western or Libyan), and the extinct Guanches of the Canary Islands. Some authorities add the Hottentots, who are perhaps an Hamitic cross, and the Fula or Fulani. There is a Hamitic aristocracy in some of the Bantu-speaking tribes. If all the peoples mentioned above be included, no definition of the Hamitic type can be given, save in the most general terms, for the hair varies from frizzly (but not woolly) to kinky (but not quite straight), and their complexion from reddish-brown to swarthy white. The languages have not been shown to be related. The Hamites differ from the negro in their thin lips, straight or arched nose, and suggestion of kinship with European races.

Hanak. Czechs who live in the valleys of Bohemia, Moravia, and north Hungary.

Hare. Athapaskan tribe of the north-west of Canada.

Hausa. A numerous people of the northern provinces of Nigeria, who have spread, as traders, far beyond their tribal limits. Their language, which seems to have been deeply influenced by Hamitic forms of speech, is a means of intercommunication over a wide area. They are moderately tall and usually very black, but some observers declare that their hair is less woolly and their lips not so thick as in the true negro. It seems probable that there has been a considerable non-negro element, perhaps long before historic Arab movements, which certainly came from the east. The Hausa is an excellent farmer, but seldom herds cattle,

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as that is the occupation of the Fula or Fulani; he is also an excellent soldier, while as a carrier he is powerful and shows great endurance. Where there is an admixture of Fula blood, he is less disposed to labour, but gains in enterprise and intelligence; he also shows administrative gifts and a power of command. The Hausa language has acquired its importance because it is not only simple in grammar, with few difficult sounds, but also because the vocabulary is large, and it readily admits of the introduction of foreign terms; to the European it presents more resemblance to a European tongue than any other negro language.

Hazara. Turki people of Afghanistan, who claim Mongol descent, though they now speak Persian. They are Mongol Tartars who have lost their Mongol speech, but retain their characteristics; they are a simple-minded people, poor and hardy and reputed faithful and industrious.

Hidatsa or Minitaree. North American tribe of the Siouan stock, at one time closely allied to the Crows. Their great ceremony was the Sun Dance.

Himyarite. Inhabitants of southern Arabia. Some are found in Abyssinia, and it is probable that migrations of this sort have been in progress since prehistoric times.

Hindus. Believers in Hinduism. The term is also used as a general name for the people of Bengal, who fall into seven main sections, beginning with Brahmans and Rajputs and ending with unclean castes like the Dombs.

Hoklo. People resident on the south-east coast of China.

Hopi or Moqui. American Indians of the south-west group, speaking a Shoshonian tongue. Agriculture is their principal industry; they are skilled in weaving, dyeing, etc., devote much time to rain ceremonies, and their villages, known as pueblos, consist of stone or adobe houses.

Horak. Czechs who live in the uplands of Bohemia, Moravia, and north Hungary.

Hottentots. South African people with bodily characteristics resembling those of the Bushmen, but taller. Like the speech of the Bushmen, their language contains clicks, and it is probable that their presence is due to the fact that the Hottentot is a cross between the Bushman and some other type. The Hottentot are often called Nama or Khoikhoi.

Hova. Highest class of the Madagascar tribe whose proper name is Antimerina.

Huichol. Mexican people to the east of the Cora or Nayarit, to whom they are allied. The name is a Spanish corruption of Vishalika, the healers, which is their own name, from the fact that they have a great reputation as doctors. They are a light chocolate brown in colour, quick witted, with much self esteem, but they are confirmed liars, and very cunning, wholly without personal courage and very emotional.

Hungarians (see also **Magyars**). The inhabitants of Hungary, who speak a Finno-Ugrian tongue, but so modified in physical type as to be quite Europeanised. We have very little information as to the early population of the Hungarian plains, and it is certain that the essential period for the

understanding of the present conditions is that of the "Völkerwanderungen" from the third century onwards. In 550 the Hunagars advanced from the Urals to the Volga and reached the Danube some two hundred years later; with the aid of other Turki tribes like the Magyar they dominated the Slavs, who, like the Goths and other Teutonic tribes, had raided and partly settled in the south-east of Europe, while the Huns and Avars had simply swept through, leaving no permanent traces, so far as can be seen. At any rate, with the foundation of the kingdom of Hungary towards the end of the ninth century the remains of these Mongolo-Turki peoples who had come to south-east Europe in the preceding four centuries were absorbed.

At this time the Hunagars were horsemen, skilled from childhood in the use of javelin and bow; the period of lawless raids, which took them as far west as Burgundy and Alsace, came to an end with the conversion of Stephen to Christianity. When the Hunagars came in contact with the Slavs the latter were, in the main, long headed, though to-day they are of the Alpine type, as were, in all probability, the Hunagars themselves. At the present day the Hungarian seems to be like the Slav of the same short-headed type; in stature he is tall in the eastern area of the Szeklers, where the average is just under 5 ft. 9 in. The complexion varies, but is, in general, dark; but blue eyes are more common than one would expect in a region so far to the south.

Huron. French name of an Iroquois tribe allied to the Algonquins against the Iroquois in early times. They formerly numbered about 20,000, but are now almost extinct. They wrapped the dead in furs and packed them in bark before putting them on a platform; every eight or ten years the remains were collected and buried in a common grave.

Iberian. (1) The prehistoric inhabitants of south-west Europe; (2) a synonym sometimes used for Georgian.

Ibibio. Negro tribe of south-east Nigeria, of the same stock as the more cultured Efik of Calabar. They represent a comparatively low type. The language appears to be of the Ibo stock, but either of an older type or more influenced by foreign elements.

Ibo. Negro tribe numbering some four million, of whom a small proportion are on the west bank of the Lower Niger, not far above the delta, and the remainder on the east bank as far as the Cross river. They are strongly built and were formerly exported as slaves in large numbers. They speak a language of the Lower Niger group, which was probably imposed on them by a conquering people, perhaps the Nri of Aguku, coming from the north-east. They are almost entirely agricultural, but certain towns are composed of blacksmiths, doctors, etc., and the father hands on his knowledge to his son. They make use of an extraordinary kind of face scarring, the whole of the features being ridged in the case of certain men with parallel lines running obliquely. They are an open-hearted people, of generous disposition, hard-working and naturally peaceful. In many

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parts they have no tribal chiefs and each quarter of a town is an independent unit.

Icelanders. Scandinavian folk settled in Iceland more than a thousand years ago. They speak an archaic form of language of the Scandinavian branch of the Teutonic family.

Igabo. Sobo tribe on the east of the Niger.

Igara. Tribe of the east bank of the Niger below the Benue. They speak a language allied to Yoruba, but are politically independent of them.

Igorot. Head-hunting tribe of the Philippines. They are excellent agriculturists and irrigate, in places, the whole face of a mountain. They are usually a light yellowish-brown with flat noses, are short in stature, and probably mixed with negritos. Their tradition is that they came from the south, but they are probably of mixed origin, as their head shape varies from very long to almost circular, the nose from broad to narrow, and the skin from light brown to bronze with saffron undertones. Among the tribes are Tinguian or Itneg, Bunayan, Nilapan, Ifugao, or Mayoyet, etc.

Ijo. Tribe of the Niger delta. They are of strong build and differ a good deal in appearance from the surrounding people. They speak a language of the Middle Zone with some affinities to semi-Bantu, and make distinctions in the gender of nouns, quite contrary to the usage of Sudanic languages. They are essentially a river people who formerly made much money as purveyors of slaves to white exporters and are still important as middlemen in the palm oil business.

Ilongote. Philippine tribe. They are of small stature but powerful build, with straight hair but frizzly beard; their eyes are dark brown and so is the skin, but with a yellowish tinge; the nose is well shaped, but rather broad at the base. Before a man can marry he must produce a head, which after nine days is buried below the bride's future home.

Imeretians. Georgian people on the Middle and Upper Rion. They are, with the Gurians, the best-looking of all the peoples of the Caucasus. Their faces are described as noble, with large, dark brown eyes, regular eyebrows, fine beards, and thick, dark brown hair. Their hands and feet are remarkable for their small size. In character they do not differ from the Grusinians.

Inca. Tribe of Bolivia near the Rio Apurimac. They are of Quichua stock and speech. The Inca were formerly the dominant tribe of Peru, possibly the descendants of the builders of Tiahuanaco, at the south end of Lake Titicaca, the earliest known centre of culture in that area. There are Inca Indians in the Putumayo valley, probably descended from the ancient Inca, the rulers of Peru at the time of the Spanish conquest. They have long black hair, which is tied, sometimes with the inner bark of a tree, above the ears. Their principal food is maize, which is first scalded in great earthen pots and then chewed by the family; after being mixed with unchewed maize, the mass is allowed to ferment and used as required. They use blow-guns obtained through middlemen from the River Napo Indians.

Inca Area. District with many culture variations with the Quichua and Aymara, as dominant tribes. The upland tribes are sedentary and agricultural with temples and organized priesthoods. The tribes are largely agricultural and use irrigation; the llama was domesticated in pre-European times.

Indic Languages (Aryan Group). It comprises two main divisions: the extinct Sanskrit and Vedic; and Prakrit with, first, Pali; secondly Bengali, Punjabi, Gujarati, Hindustani, Marathi, Uriya, Sindhi, Kashmiri, Naipali, and Pushtu (Afghan); and thirdly, Romani or Gypsy languages.

Indo-Afghan. Race to which are assigned the Afghans, and some higher castes of India.

Indo-Aryan Languages. Branch of the Aryan group of Indo-European languages spoken in India. It includes Outer, Mediate, and Inner Sub-branches, the Outer branch including Assamese, Bengali, Oriya, Bihari, Marathi, Sindhi, and Lahnda; the Mediate including the Eastern Hindi language; and the Inner branch two groups—Central, with Western Hindi, Punjabi, Gujarati, Bhili, etc., and Pahari, with Khas-Kura or Nepalese.

Indo-Aryan. Group of peoples in the Punjab. They include Rajputs, Khatri, and Jats, who in all but colour closely resemble Europeans and show little difference between higher and lower classes of the population. Their characteristics are tall stature, fair complexion, plentiful hair on the face, long head, and narrow, prominent nose.

Indo-European Family of Languages. Speech of the greater part of Europe and part of Asia. The main groups are Iranian (Persia), Sanskrit and Prakrit (India); Greek; Italo-Celtic (Latin, etc., and Romance languages; Gaelic Welsh, etc.); Germanic (Germany, Scandinavia, British Isles, etc.); Baltic (Lithuanian and Lettish); and Slavonic (Russian, Polish, Czech, Serb, etc.); Albanian; Armenian. These languages are also termed Indo-Germanic (in Germany) or Aryan. The term Aryan race has no intelligible meaning at the present day. It is an error to regard Indo-European, the primitive speech which was the mother of the family of languages, as primitive in any other sense than that it preceded the origin of the individual groups. It originated in a form of speech poor in inflexions and may perhaps form a larger unity with Semitic, Caucasian, Finno-Ugrian and some Mediterranean tongues like Basque.

Indonesians. Inhabitants of the East Indian Archipelago and (in a few cases) of Further India. The hair is black and wavy, and the skin yellow or light brown. The skull is medium, but was probably longer at one time before the coming of the short-headed Proto-Malayan stock almost everywhere mingled with them. With the Indonesians are classed the Dyaks, Batta, etc. Physically they are classed with the Oceanic Mongols; their languages, with Melanesian and Polynesian, make up the Austronesian family, which is again part of a larger unity, formed by the addition of Mon-Khmer and some Central Indian tongues.

Ingush. People of the Caucasus. Belonging to the Chechen group, they have the reputation of being inveterate thieves

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Ipurina. South American tribe of warlike character on the Purus river.

Iranian Languages. Branch of Indo-European languages. It includes Persian in one group, and Pushtu (Afghan), Baluchi, and Ghalcha in another.

Irish. Population of Ireland with the exception of the descendants of English and Lowland Scots who began to arrive in the twelfth century. Little is known of the earlier peoples, but it seems probable that the mass of the population is pre-Celtic. The Goidels (or Scots) entered Ireland through the Dublin coastal gap and later there came into Leinster, according to Rhys, some of the Brythons who imposed their tongue upon Wales. At a later period Goidels flowed back into Wales. There is also a Viking element in the population which founded among other towns Dublin, Limerick, and Waterford.

Iroquois. Group of American Indian tribes of the east woodlands. They comprise the Five Nations (Oneida, Mohawk, etc.) and are allied to the Huron, Cherokee, etc. The Iroquois were bitter enemies of the French; kinship is reckoned through females, who also nominate the chiefs. The Iroquois seem to be increasing in numbers, but are concentrated on reservations.

Irula. Dark-skinned tribe of the Nilgiri Hills of southern India. They speak a corrupt form of Tamil, till the ground very roughly, and depend a good deal on the sale of forest products for the purchase of grain for seed or food.

Italians. Inhabitants of Italy, who speak a language of the Romance sub-group of Italo-Celtic languages. It is not till the coming of metal that we can say that the population was of mixed types, long headed north of the Apennines, round headed in the south. It seems likely that the population at that time, both in the peninsula and in Sicily and Sardinia, was chiefly of Mediterranean type, with survivals of older long-headed elements, and that a round-headed type was filtering down from central Europe or coming by sea from the eastern Mediterranean, leaving colonies behind on their way to Spain and perhaps the British Isles.

In the Bronze Age the same round-headed immigration went on by land, and we find in the Iron Age another type, long headed with a high skull, which was also prominent in the valley of the Danube. At the beginning of the historic period we find the Etruscans with a non-native type predominant; the early Romans were hardly less mixed than the Etruscans; in both cases, singularly enough, the sexes differ considerably in type. In the next four centuries the Roman type changed completely, and we find them mainly Alpine, though the women show a characteristic which had been in earlier times that of men, the long high skull. This change was due in the main to the absorption of the subject peoples.

Cis-Alpine Gaul, invaded by Gauls in the fifth century B.C., was conquered two hundred years later, and had in the meantime no doubt become round headed in type. In the later days of Rome came legionaries from Spain

Gaul, the Danube, etc., and then the barbarian invaders—Goths, Lombards, Huns, and so on—who were in the main long headed. A small series of skulls in the eighth century has long types to the extent of forty per cent. but six hundred years later this had fallen to about one-third, and that is about the proportion at the present day. In our own time the Alpine type is dominant, and the Mediterranean negligible in the north of Italy.

From measurements of recruits it is clear that in modern Italy long heads are rare save in the extreme south and in Sardinia. In stature we find tallness associated with short heads, shortness on the other hand with long heads; dark complexion is found everywhere, but where the head is longest blond or even mixed types are almost wholly absent. Of the immigrant Goths and Lombards barely a trace is found—the tendency towards blondness and tallness in the valley of the Po.

Italic Languages. Southern member of the Italo-Celtic group comprising Latin, Umbrian, Oscan, and other extinct tongues, and the Romance languages of to-day.

Ittu. Galla dialect spoken in Harrar.

Jagatai Languages. Group of Turko-Tartar languages. It includes Uigur, the most classical Turkish speech; Koman, Jagatai proper, Usbeg, Turcoman, and Kazan. Uigur inscriptions going back to the seventh century are found on the burial mounds of the Yenisei valley. In the time of Edward I. the Mongol Khans of Persia sent letters in the Uigur character, the object of which was to arrange an offensive alliance with England against the Saracens.

Jakun. Mixed people of the Malay Peninsula, especially the southern portion. Probably blended more or less with Semang and Sakai, they are of Malayan type with round heads, dark, coppery skin, straight, smooth hair, thick, flat, short nose, and eyes that show little tendency to obliquity. The Malay divide them into Hill and Sea Jakun, of whom the former practise agriculture.

Jambi. Malayan tribe of Sumatra.

Jambo. People of Abyssinia who live on the Sobat.

Japanese. Main mass of the population of Japan, the Ainu and Gilyak being excluded. The native of Japan is decidedly short, with a fair or yellowish skin and at times a rosy tinge; wavy or curly hair occurs, though it is usually black. In head shape they appear to be in the main of Alpine type, but in some areas long heads are in a majority. In the north and north-east early Neolithic types are recognized by some observers. There seems to be a considerable Manchu-Korean element, tall and slender, with oblique eyes, aquiline nose, and chin somewhat receding; the Mongol element, on the other hand, is strongly built, with a broader face and more prominent cheek-bones; the nose is flat and the mouth wide. A Malayan type has also been distinguished, small of stature, with well-knit frame, short nose and projecting chin and jaws. The language is unclassified.

Jat or Jut. People of north-west India who seem to have conquered the Indus Valley in prehistoric times.

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Javanese. People of the middle third of Java. They are flanked on the east by the Madurese; on the west by the Sundanese, from whom they differ but little in type. They have lightish skins and straight or slightly wavy hair; their stature is greater than that of the Sundanese but they are below middle height. It seems likely that they are round headed, but deformation of the skull is common; the nose is usually narrow.

Jefe. Variant form of Ewe.

Jekri or Shekri. River tribe of Nigeria. They speak a tongue allied to Yoruba.

Jews. Term properly applied to the children of Judah, but long since applied to the whole people of Palestine before the dispersion but after the disappearance of the Ten Tribes of Israel. The Jews are now a people without a country; the traditional view is that they are a true Semitic people who have preserved their purity of blood, but detailed investigation into physical types has made this extremely doubtful. The majority of European Jews are found in central and eastern Europe, and constitute the Ashkenazim branch; the Sephardim, who are Spanish and Portuguese Jews driven out five hundred years ago to other countries, regard themselves as a sort of aristocracy. In England the Jew has a head of medium type, neither long nor short; in north Italy he is short headed; so, too, are the Spanioli of Bosnia, though perhaps twenty per cent. of long heads are mixed with them. The Spanioli of Constantinople and Jerusalem, on the other hand, are mainly long headed, though there is only a small majority. The last-named type is the one that corresponds to the type of the Arab, who is certainly a true Semite.

As a general rule the Jew comes to resemble the type of the surrounding people; competent authorities consider that the Sephardim were originally long headed, but by intermarriage, partly perhaps in Spain, but as a rule, since their expulsion, have been Alpinised in type. The peculiar nose which is commonly called "Jewish," is found in about one-third of the Sephardim. When we consider the Ashkenazim we find that they are by a great majority short headed, with a narrow nose. In addition to these two groups, there were Jews in the Caucasus, Syria, central Asia, etc., dating as far back as the dispersion of the Jews under the Roman empire and even further. The Grusinian and Mountain Jews of the Caucasus are both short headed, with very few blonds, differing in this respect from the Ashkenazim. There are some grounds for suspecting the presence of a Kirghiz type among them. In Samarkand and Bokhara are Jews of mixed descent, and here "Semitic" noses are rare; in Damascus the Jew is longer in the head and the "Semitic" nose more frequent.

Generally speaking the western Asiatic Jews agree in type with the Ashkenazim. In south Persia, Arabia, north Africa, etc., are other groups of Jews, many of them of old standing; those of Persia and Mesopotamia show the long heads and are equal in numbers to the Alpine types, and the "Jewish" nose is found in Mesopotamia in more than half the subjects. At Yemen, where they are more than anywhere else an isolated group, four-fifths have long heads and narrow noses, while the surrounding

Araby are now short headed. In north Africa the Jews are again extremely like their neighbours, and what is of more importance, they have among them a type, probably derived from the Berbers, who were at one time converted in numbers, with round heads and broad noses. If, therefore, there are two such diverse types, one long the other broad headed, among the different groups of Jews, which is to be called the true one?

How is the existence of the other type to be explained? It seems likely that the great majority of the Jews of to-day had their origin not in the types indigenous in Arabia and ancient Palestine, but in the uplands of Armenia, where are found descendants of short-headed people like the Hittites, who also resemble the modern Jew in type of nose; the Hebrews may even have undergone a certain amount of mixture with this type in the early days of their occupation of Palestine. Another important element in the type of the Ashkenazim was derived, it is suggested, from the Turki-speaking Khazars, converted to Judaism in the eighth century, and were crushed and scattered two centuries later by the Slavs. They were a cultured, commercial, well-organized people, who made their influence felt in the heart of what is now Russia. They and the Jews metamorphosed by centuries of contact with short-headed peoples are in all probability the origin of the mass of East European Jews.

Jivaro. Tribe of the head waters of the Amazon. They are remarkable for the custom of drying the heads of enemies till the skin, still covered with hair, is reduced to the size of a small orange. They are described as brave, amiable and faithful in character, and great lovers of freedom.

Jukun. Sudanic-speaking tribe south of the Benue. They are also known as Kororofa. Their ancient law was that a king might reign only two years, and even during that period if he fell ill or sneezed or coughed, he was at once put to death.

Ka or Kha. Hill tribe of Siam, speaking a Mon-Khmer language. They are long headed and probably akin to the cave dwellers, perhaps of Neolithic age, of Tong-king, and also to the people who left the shell heaps by the Great Lake of Cambodia.

Kababish. Richest and most powerful Arab tribe of the Anglo-Egyptian Sudan.

Kabardians. Mahomedan people of the Caucasus. They form the western section of the Circassians, but differ from them in many respects; they claim to have come from Arabia, and use Arabic characters in writing their Circassian language. Their faces are oval, with fine features, and they are accounted the most refined of the people of the Caucasus.

Kabiri. People north of the estuary of the Fly river, New Guinea. They are also called Girara. They are head-hunters, and in their ceremonies wooden figures of crocodiles play an important part.

Kabyle. Term often applied without very definite sense to the Berbers of Algeria. Some belong to the Djerba type, some to the Elles type, the latter being longer headed, with broad face. They are Mahomedans. The name seems to mean no more than tribe.

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Kachari. Group of Assamese tribes. It includes Mech, Garo, etc. They are of Mongoloid type, with almond-shaped eyes, stand mentally much below their Hindu neighbours, and are very clannish and exceedingly obstinate.

Kachin. South Mongoloid people, speaking an Assamese-Burmese tongue and living on the head waters of the Irawadi. They are also called Kakhien, but their own name for themselves is Chingpaw, i.e. men. Kachin is an opprobrious Burmese name and Singpho the Annamese form of Chingpaw. They stretch from the eastern Himalayas into Yunnan, and at least two well-marked types exist; firstly, the true Singpho or Chingpaw, with short round head, low forehead, oblique eyes, and broad nose, who has disproportionately short legs; secondly, a people of more Caucasian type, some of whom have fair skins and large, lustrous eyes. In temperament they are pugnacious and vindictive.

Kadayan. Klemantan people of Borneo.

Kafirs. (1) Tribes of north-east Afghanistan who are supposed to be descendants of the old Indian population that refused to embrace Islam in the tenth century; they include the Katirs, the Kam, the Wai, etc. They are of fine physique, but lightly built and usually of only medium height. As a rule they are good-looking, but looks vary with social position. They are fond of intrigue, inquisitive, jealous, grasping, fond of blackmailing, great liars, and great haters; but they are lovers of freedom, dignified, polite, hospitable, brave, loyal to each other and affectionate in family relationships, tolerant in religion and sociable. Their idea of a good man is one who has shown himself a successful murderer, a good hillman, ready to quarrel, and a lover of women. (2) The Bantu tribes of Natal.

Kaitish. Tribe of Central Australia. They are located round Barrow Creek, with customs that closely resemble those of the Arunta.

Kaizak. Turkic people living in the north-east of the Aral-Caspian basin and closely connected with the Kirghiz. Their subdivisions are complicated and they classify themselves according to "horde," tribe, clan, sub-clan, etc., often distinguished by crests and war cries. They are chiefly nomadic cattle and horse-breeders; as they leave their stock on the pasture for a whole year, they change the ground annually, but of late years they have taken to laying in stores of winter fodder. They have permanent houses and make use of irrigation canals. They bury their dead in substantial structures of wood, clay and brick, and are perhaps to be reckoned as akin to the builders of the burial mounds known as kurgans.

Kalabit. One of the Borneo tribes known collectively as Kalamantan. They practise a kind of irrigation.

Kalamantan. Group of Borneo tribes of a type mainly Indonesian, i.e. long headed. They cultivate the soil, whereas the jungle tribes, such as Bakatan, are nomadic hunters.

Kalkadoon. Australian tribe of east Queensland.

Kamchadal or Itelmes. Palaeo-Siberian tribe of the southern part of the Kamchatka peninsula. They have given up their language and taken over a good deal from the Russians.

Kamilaroi. Group of Australian tribes of the north of New South Wales. They speak a Neo-Australian tongue and are divided into four intermarrying classes.

Kanaka. Polynesian word meaning man, applied by French writers to all South Sea islanders. In a restricted sense it refers to the natives of New Caledonia and the Loyalty Group, who are, apart from a few stray Polynesian colonies, typical Melanesians, very long headed, with massive jaws which often contain supplementary molars. Their colour is a rich chocolate, often with a purplish tinge. The average height is about 5 ft. 4 in.

Kanarese. Dravidian language of south India. It is spoken in Mysore and the south-east of Bombay.

Kanembu. Tribe of the northern provinces of Nigeria, south-west of Lake Chad in the old empire of Bornu, allied to the Mobber, Kanuri, etc. The name means "man of Kanem." Speaking a Sudanic language of the Chad group, they are a fine people, and prosper as farmers and traders; they have a monopoly of the salt trade as middlemen to the Buduma, who produce it.

Kanuri. Tribe to the south-west of Lake Chad. They speak a Sudanic language of the Chad group, much influenced by Hamitic forms of speech. They are just over medium height and the skin colour is, as a rule, dark or very dark. The Kanuri is of virtually unmixed negroid type, resembling in this the Nilotes. They are tall and good-looking, courteous to people of their own race, but despising the Hausa as a labourer.

Karagas. Turkic tribe of the eastern (Altai) group.

Kara-Kalpach (Black Caps). Turkic group of the Amu-Daria district. To the extent of half the population they are settled agriculturists, the others being nomad cattle-breeders. The remnant of the Chuz Turks remained in Russia when the others were driven over the Danube and later returned to Asia. The language of this people is closely related to that of the western Turks, as a result of their belonging to the stream of Turks which moved westwards some ten centuries ago.

Karamundi. Native tribe, now almost extinct, of South Australia.

Karaya. Indian tribe on the Araguaya river of Brazil. They are of medium height with long and high skulls, and wavy black hair with a reddish sheen. They speak a language of uncertain affinities. The speech of men and women is different, the latter being perhaps an older form.

Karelians. Eastern Finns, so named from their own term Karialaset, cowherds. They have come to resemble the surrounding Russians in speech and customs; they are tall and slim, with regular features, grey eyes, and chestnut hair.

Karen. Southern Mongoloid people who compose a large part of the population of Burma, and are also found in the west of Siam. It was at one time supposed that their original home was in Turkistan; their own account is that they came from Yunnan in the fifth century, probably forced down by the Tai; it is probable that they were later comers than

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the Mon. They are related to the Kuki-Naga peoples. There are two types, known as Red and White. They are a short, sturdy race with straight black or brownish hair and light or yellowish-brown complexion. They have no name for themselves beyond designations of groups, such as Sgaw or Pwo. They were probably driven from China by the Tai and claim to have settled in Ava; about fifteen hundred years ago they moved southwards. The White Karen are of squarer, heavier build than the Burmese and more stolid; they are also dirty and drunken but truthful; they seem to be of a suspicious disposition and devoid of humour. The Red Karens are small but wiry; their faces are broad and reddish-brown, and though their heads are long, their eyes are apt to be oblique. Their marriage laws are so strict that old bachelors and spinsters are frequent owing to the lack of suitable matches.

Kashgais. Tribe of southern Persia, of Turkish origin.

Kavirondo. Two tribes of East Africa. One, also called Jalu, has a Sudanic language; the other, called Bantu Kavirondo, speaks a language called Lu-Masaba.

Kayan. Member of the dominant group of Borneo tribes. They are rather short in stature, with somewhat broad heads. They are agriculturists, and clear the low hills that flank the tributaries of large rivers, leaving a few scattered trees standing. Their headmen have undisputed sway, but as a people they are rather turbulent.

Kayapo. Tribe of Brazil on the west bank of the Araguaya. They have roundish heads, are light brown in colour, have slightly oblique eyes and black hair, which is wavy only when very long.

Kazikumuk. Lesghian tribe of the Caucasus whose own name is Lak. They are also called Ghazi on account of their having been the first converts to Islam in that area.

Kei Islanders. Population made up of Malay and aboriginal elements, the latter with frizzly hair. They are divided into three classes: Melmel (nobles), Rinrin (subjects), and Iri (slaves), and the latter are the frizzly-haired element.

Kenyah. One of the dominant tribes of Borneo, perhaps the most advanced. They smelt iron and make good steel blades and spear heads, using two bellows in a form widely spread in Malaysia.

Kha. Word, meaning man, applied to many tribes of Indo-China, e.g. the Moi, who are called Penong by the Khmer. There seem to be two types of Kha tribes, the short headed, possibly connected with the Cham, and the primitive tribes, who are long headed, with high, rounded, narrow foreheads, straight eyes and hair, and a clear skin.

Khalkas. Tribe of lower Mongolia, forming part of the eastern Mongol group. They are of yellowish complexion, and somewhat shorter than the allied Buriats.

Khasi. People of the Khasi hills in Assam, who speak a Mon-Khmer language. They are of a brown colour, varying in shade from light to dark according to the elevation; the head is medium in length and the eyes are black or brown. They are short in stature,

but exceedingly muscular; they will carry a load of 80 lb. by means of a head-band for a distance of thirty miles in a day. They are cheerful in disposition and more industrious than the Assamese; unlike many primitive peoples, they have an appreciation of nature and will sit in contemplation in the woods. They are given to gambling, and are not remarkable for truthfulness.

Khmer. People speaking a Mon-Khmer tongue and inhabiting Cambodia, parts of Siam and the south of Cochin-China. Before the coming of the Annamese they occupied a still larger area. They are a tall, round-headed people, but their eyes are seldom oblique and their hair is often wavy; some observers have, therefore, pronounced them to be "Aryan," i.e. Caucasian, in every characteristic. Their tradition is that they came from India and both physical type and language lend support to this tradition. In the earlier centuries the Chams were their mortal enemies; about a thousand years ago, a mythical ruler, Yacovarman, who could slay elephants without weapons, built the great city of Angkor, which covered five square miles. The Khmer are well grown and muscular, with large dark eyes; they seem to represent to-day the lower classes of the population that built the great cities. They are a ceremonious and hospitable people, but never allow a stranger to take up his abode in their houses; in family life they are gentle and affectionate; the peasant population is hard-working, but in other parts the Khmer are apt to be apathetic and thoughtless. They prefer to live in the plains, and their houses are built on piles, of one storey only, for native custom forbids them to live under anyone else. Their official religion is Sinhalese Buddhism.

Khond or Kondh. Dravidian tribe of the Orissa Hills, India. Known also as Gonds, they are a bold and proud mountain peasantry who, till recently, would engage in no kind of manual labour, except in their own fields. They burn the forest, cultivate rice on the patch for three years, and then move on, leaving it for a period that may be as much as thirty years to lie fallow. They are keen hunters, and a sambar once wounded has little chance of escape, as they follow it as though insensible to fatigue. The men drink palm wine to excess, but the women are abstemious. The Khond were given to human sacrifice at one time in order to secure good crops, but a ram is now substituted for the human victim. They were also given to female infanticide, one reason given being that woman, as a mischief-maker, is better out of the world. A curious feature of the language is that they count by twelves instead of by tens.

Kikuyu or Akikuyu. People of East Africa who live in the highlands west of Mount Kenya. The name may perhaps mean "people of the country of figs"; the language is closely related to Akamba. When they entered the country they found in it the Asi (Akieki), or Wandorobo, and the Agumba, a pygmy people. The men stand about 5 ft. 4 in., the women considerably less. But they are strong and muscular; they carry loads on

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the back. They are naturally honest, intelligent and truthful, polite in intercourse and kind to children; but they are hospitable only to clansmen or near relatives, and will stand by and see a man starve to death if nothing is to be gained by saving his life.

Kiowa. Amerindian tribe that once resided on the Missouri and later on the Arkansas. Their language forms a distinct linguistic stock, but they were never very numerous. With the Kiowa proper were associated the Kiowa Apache, an Athapascan tribe identical in culture but with a language of their own.

Kipchaks. Of these people the western group formed the Golden Horde in the thirteenth century; the eastern were the White Horde.

Kirei or Kerrait. Turanian Turks of north-west Mongolia, also called Kirei-Kirghiz. They were Nestorian Christians for a few centuries, when Prester John is said to have lived among them, but have now embraced Mahomedanism. They are nomadic hunters.

Kirghiz or Khirghiz. Name given to the Turanian Turk people, but often used of the Kaizak, who belong to the Iranian Turkic group. The name seems to be derived from *kir*, meaning cultivated field, for the Kirghiz originally tilled the earth, at least from the sixth century onwards; but when the Russians came to the Upper Yenisei many of them were forced south, where they became a pastoral people. Even now some hunt and cultivate the ground. Only those who have migrated most often have adopted "horse culture," by which is meant that they use the animal for transport, food, and clothing; for heavy draught work, however, they prefer the dromedary. The Russians call them Eastern (Burut), Black (Kara), or Mountain Kirghiz. They are comparatively isolated from other Turkic tribes. Many sections of them are named from famous Mongol chiefs, and there is probably a strain of Mongol blood, which is indeed evident from the features. The cheek-bones are prominent, the eyes oblique, and the complexion is yellowish-brown, but they are generally supposed to have preserved the original Turki type. Of two sections the Kara Kirghiz live in the uplands and the Kazak in the lowlands. The true name seems to be Kazak (riders), which we know best in the form Cossack, for they were originally freelancers. The word Kirghiz is used of the uplanders by the Kazak. They claim descent from a legendary Kirghiz-beg.

Kists. Chechen people of the Caucasus. Mahomedan in religion, they have much in common with the Chewsures, but were at one time their enemies. They practise the blood feud, unknown to other Chechen peoples. They are slenderer than their neighbours, more cleanly and more industrious, but notorious horse thieves.

Kiwai. People of the Lower Fly river, New Guinea. They speak a Papuan tongue and are great cultivators of the sago palm and the banana. The island is all mud, and, as a result perhaps, the Kiwai man is gloomy in the extreme; one observer records having

been there a whole week without hearing a single laugh.

Klemantan. See Kalamantan.

Kohistani. People of Kohistan, North-West Frontier of India. They are also called Tajiks. There are other areas with the same name, one north of the Hindu Kush, another in Baluchistan.

Koli. Caste or tribe of west India, formerly notorious thieves.

Kombe or Ngumbi. Bantu-speaking tribe on the coast of Spanish Guinea, between the Benito and Campo rivers.

Konde. (1) The same as Wa-Nkonde; (2) the Makonde of the Msalu river, Portuguese East Africa.

Konjara. Tribe of Darfur, Central Africa, of somewhat uncertain position. Some observers have described them as an olive-skinned people of Berber appearance; others declare them to be dark complexioned, of irregular features and middle height.

Kootenay or Kutenai. Tribe of British Columbia whose proper name is Kutonaqa. Their language forms a linguistic stock by itself, and they are also remarkable for a bark canoe of unusual type, which has some resemblance to one used on the Amur. They are a river and lake people, but have taken to horses. They are moral, kindly and hospitable, little given to drink, intelligent and artistic. They are, however, great gamblers. One section of the tribe was noted for the watertight baskets which they manufactured.

Korean. People of Korea. They are of uncertain affinities and differ in appearance from both Chinese and Japanese. They have high cheek-bones, a flattish nose, thin lips, and stand about 5 ft. 4 in. There appear to be two well-marked types, one of Mongoloid appearance, with short nose, flat at the root, oblique eyes and yellow skin; the other of a bearded European type.

Korinchi. Tribe of Malay stock. They inhabit the mountainous region near Padang.

Koryak. Palaeo-Siberian tribe living in and near Kamchatka. Most of them are dependent for subsistence on herds of reindeer, but some subsist by fishing.

Kota. Artisan tribe of the Nilgiri Hills of south India.

Kotoko. Tall Sudanic people south of Lake Chad. They use boats made of pieces of wood sewn together.

Khwesi or Kpwese. Tribe of Liberia. They speak a language of the Mandingo group.

Kredj or Kredy. Broad-headed people of the Bahr-el-Ghazal district. They are somewhat below average height, with thick lips and wide mouths; the upper incisors are filed to a point or cut away. They are coppery-red in colour, clumsily built, and unintelligent.

Krobo. Twi people of the Gold Coast.

Kru. Negro people of the coast and hinterland of Liberia. They speak a language of a type very unlike the ordinary Sudanic tribe. They are famous as canoe men and sailors, and are recognizable by a blue line down the forehead. The name comes from the Krao tribe of this group.

Kubu. Nomadic tribe of Sumatra. They are on an average about 5 ft. 3 in. in height, and have longish heads, slightly more

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elongated than the Batta. They are of a rich olive-brown tint and the hair is inclined to curl. They are possibly of Malay affinities, but pre-Dravidian relationships are on the whole more likely.

Kuanyama. Bantu-speaking tribe of southern Angola and northern Damaraland.

Kubiri. New Guinea tribe of the neighbourhood of Cape Nelson.

Kui. Proper name of the people usually called Khonds.

Kunama. Sudanic-speaking tribe of south-west Eritrea. They are divided into a great number of small tribes.

Kurds. Tall people of Asia Minor and the uplands of Armenia, often with fair hair and blue eyes. They speak an Iranian tongue.

Kurumba. Wild tribe of the Nilgiri Hills of south India. They are identified with the Pallavas, who were a powerful people of south India in the seventh century. The civilized section is known as Uru or Kuruba. The wild people build their huts of mud and wattle and depend largely on jungle produce for subsistence. They are gifted with extraordinary powers of vision in matters that come within their experience, such as the search for honey, but are not keener sighted in ordinary matters than the average European.

Lacandon. Tribe of Central America, allied to the Maya of Guatemala. Their heads are somewhat shorter and the skin colour is lighter; they are also more honest and truthful. They carry loads by means of a band over the forehead, which produces a flattening of the skull. They speak a Maya language and live by agriculture, hunting, and fishing.

Ladakhii. People of Ladakh. Of southern Mongol type, they are, however, decidedly more long headed than the typical southern Mongol. The same type is also found in the south of China.

Lahu. Burma tribe of the Lolo group. They have much more of a nose than most Tibeto-Burmans, and have straight-set eyes. The national arm is the crossbow, and they use aconite as a poison for the bolts. They also have a kind of reed mouth organ, with pipes from 1 ft. to 3 ft. in length, which the men play on their way to and from market.

Lampung. People of Sumatra. They are of mixed origin, with Indonesian, Javanese, and Kubu elements in their blood. They claim descent from the Menangkabau Malays.

Languedoc. Language of south France. It has four main divisions: Gascon, Provençal, Rhodanian, and Catalan. The last-named is found at Roussillon in France, Catalonia and Valencia in Spain, the Balearic Islands, and a point on the west coast of Sardinia.

Languedoil. Language of north France. It embraces both literary French and many provincial dialects, and Walloon, the tongue of south Belgium. The southern boundary runs from the Gironde past Angoulême, Lyons, the Jura, terminating in Fribourg (Switzerland). It includes Malmédy, in the German Republic, and parts of Luxemburg.

Laos. Siamese tribe of the Tai or Thai group. They are round headed and short,

with yellowish skin and straight black hair. The eye usually shows the Mongoloid fold, and the nose is often broad.

Lapps. Finno-Ugrian people of Norway, Sweden, Finland and Russia. In historic times they extended much farther south than they do at the present day, and may at one time have occupied a large part of the area of Scandinavia and north-west Russia. They are predominantly Mongoloid in type, but there are Alpine folk in considerable numbers, who differ from the first-mentioned type in both the height of the skull and the relatively narrow nose. They are on an average about 5 ft. in height. The Russian Lapp shows a considerable amount of variation as regards both the shape of his head and his pigmentation. The Scandinavian Lapp is the purest representative of the Mongoloid type in the world. One of the few nomadic peoples of Europe, the Lapps are not improbably a branch of the Permian Finns who reached north Russia before the Finns took up their station in Finland. They are nominally Christians, but the old pagan deities still subsist. At one time Lapland witches attained fame even in England, but shamanistic rites have long ceased.

Latuka. Nilotic tribe. They are found some sixty miles east of Gondokoro and north of the Bari.

Lazes. Caucasus people of Georgian stock who call themselves Tsan. They are of slender and graceful build and very active; their faces are regular, but somewhat severe in expression they are regarded as the purest type of Georgians.

Lengua. Tribe of the Paraguayan Chaco. They speak a language of the Arawak group, sometimes called Nu-Arawak.

Lepcha. Nickname, meaning "vile speakers," given to a tribe whose real name is Rong. They live in Sikkim and speak a Tibeto-Himalayan language.

Lesghians. Caucasus people of Daghestan, Transcaucasia. They are of mixed origin. The name is a Tartar form of Leki, the term applied to them by the Grusinians. The languages fall into four main groups: Dargwa, Avar, Kurin and Lakic, or Kasi-Kumish.

Lishaw or Lisu. Burma tribe of the Lolo group. It is also known as Yawyin.

Lolo. Tribe of south China. They are allied to many other peoples of Indo-China and speak a language of the Tibeto-Burman group. They are of middle height but muscular, with narrow foreheads, square faces, horizontal eyebrows, black eyes and coppery complexion. More than one observer has remarked upon their resemblance to European gypsies. The women are often taller than the men. They live at high altitudes, side by side with Meo tribes and above the Man; but they have a tradition of residence in a valley where they cultivate rice by irrigation. They live in pile huts in which, on account of taboos to be observed by women, there are always two fireplaces. They are pleasant but indolent, and do not differ widely in character from the Meo.

Lur. Mahomedan tribe of Persia. They speak a language allied to Kurd and are divided into clans which bear animal names.

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Lusatian. Another name for the Wend.

Macassar. Tribe of the southern peninsula of Celebes. In colour less coppery than the Malays, they are a mixed people with a negroid element, but somewhat taller and lighter in colour than the Toala. They are said to press the noses of their children in order to flatten them.

Mackenzie Area. The north-west portion of Canada, inhabited by Athapascan and Algonquian tribes, dependent on the caribou (American reindeer) for food. They use birch-bark canoes, toboggans, and skin or birch-covered tents, but make no pottery and do no weaving.

Macusi. Guiana tribe of Carib speech, closely allied to Arecuna. They are darker than Caribs, taller, slighter, and better made; they seem to be somewhat timid, and dread their hereditary foes, the Arecuna. They live on the savannahs and build houses with thick mud walls, but also use pile huts. As a weapon they use the blow-gun. They make hammocks and the famous curare poison.

Madurese. Inhabitants of east Java, of much the same type as the Javanese proper.

Mafulu. New Guinea tribe, also called Mambule. They are mixed with pygmy blood, and probably influenced by immigrant Melanesians. They live on the Upper St. Joseph river.

Magyar. Finno-Ugrian tribe which came from the eastern frontier of the south Russian steppes in the tenth century, and, joining the related Hunagar (Hungarians), displaced the Slavs, who till then had probably been the main element of the population of the plains of Hungary.

Mahafaly. Warlike tribe living in the south of Madagascar.

Mahmund or Mohmand. Outlying tribe of Afghanistan. They talk Afghan and recognize the Ameer as their spiritual head. They are practically independent, but are in reality much more Afghan than the majority of the peoples of Afghanistan.

Makaraka. Sudanic tribe allied to the Azande. They are of ruddy-brown complexion, of smallish stature, but well proportioned and muscular. The cheek-bones are rather high and the forehead is low, but they are on the whole a pleasant-looking people.

Makololo. Branch of the Basuto. They migrated northwards about a century ago and reduced the Barotse to servitude; the Barotse revolted subsequently and wiped out the Makololo almost to the last man. The Barotse took over the language of their conquerors, and the speech still survives though the tribe has vanished.

Makonde. See Konde.

Makua. Bantu tribe of Mozambique. Their language resembles Sechuana in some important particulars. The Anguru or Aलो of British Central Africa are of the same stock. They file the four upper front teeth to a point.

Malay. Oceanic Mongoloid people of late origin, found in the Malay Peninsula, Sumatra, Borneo, etc. The name has been extended to the other Oceanic Mongoloids who preceded them; these, however, do not term themselves Malays. The Malays proper were

originally an obscure tribe of Sumatra whose migrations date back less than eight hundred years, a century before they were converted to Mahomedanism, which all Malays now profess. They call themselves Orang-Malayu, and their language is a much simplified form of the Austronesian tongue spoken by the Malayan or Proto-Malayan peoples who preceded them and are now intermingled with them. In character they are easy-going, indolent and taciturn, but wily and unreliable, and great gamblers; they are, however, notable for patriotism, respect for law, and, among the upper classes, for courtesy, and are very ceremonious. Outside the peninsula the most important Malay peoples are the Menangkabau and Lampong of Sumatra. The Malay is essentially a cultivator of the fields.

Malayalam. Dravidian language of south India.

Malayan. Pre-Malay peoples of the East Indies. Of Oceanic Mongol stock, they fall into two groups: (1) the Orang Benua, Men of the Soil, rude aborigines like the Jakun of the Malay Peninsula, numerous also in the interior of the Philippines, Celebes, Borneo, etc., and also forming the population of Madagascar for the most part; (2) the cultured Mahomedan tribes forming large communities with flourishing industries, like the Achinese, Bugi, Tagalog, Javanese and Madurese.

Maltese. Inhabitants of Malta who are cosmopolitan in the coast areas; dwellers in the interior have been regarded as descendants of the Phoenicians; but little is really known.

Malto. Dravidian language spoken by the Maler tribe of the Rajmahal Hills, Bengal.

Man. Word meaning properly "barbarian," applied by the Chinese to the non-Chinese peoples of the southern frontiers. In Tong-king a single tribe is thus designated, which seems to be of Mongoloid type, with oblique eyes; the women are much shorter than the men. They speak a language in which tones are important.

Manchu. People of Manchuria. They speak a Tungusic language related to others in the Amur basin. They seem to be, without exception, short headed; but it is uncertain whether they practise deformation. The skin colour is yellowish, the eyes are dark and usually Mongoloid. They are comparatively short in stature.

Mandan. Tribe of Plains Indians speaking a Siouan tongue, which formerly lived near the Upper Mississippi. Their huts were of logs covered with clay, and the village was defended by a strong palisade.

Mandars. Tribe of west central Celebes, living on the coast; they are of the light Malay type.

Mandaya. Philippine tribe which appears to be of the same round-headed type as the mass of the population of the islands south-east of the Asiatic continent. The women are noted for the fairness of their complexions and are often carried off as wives by Mahomedan tribes.

Mandingo. Large group of tribes of the western Sudan. Numbering several million in all, they are also called Mande. There are several score of tribes who range from near

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the mouth of the Gambia to the Middle Niger and from the coast of Sierra Leone to the Upper Niger. Many of them are Mahomedans. They include the Susu, Bambara, Vei, Kpelle, Yalunka, Boko or Bûsa, Khassonke, etc. The original Mandingo came to the Niger about a thousand years ago, probably from the east, and founded a great empire on the Upper Niger. They seem to vary a good deal in type, some being very black, others fairly light; some have hair that is long and frizzly, others the short, woolly hair of the negro. Their average height has been put at 5 ft. 8 in., and they are more slender in many cases than negro tribes in general. The nose is typically negro.

Mangbettu. Tribe of the Upper Welle, first described by Schweinfurth. They have an aristocracy, probably of Hamitic origin, with pale olive-brown complexion, high-bridged noses, though the nostrils are somewhat broad, and abundant beards. They appear to be intelligent and reliable; they are brave and skilful warriors, with comparatively highly developed industries. The lower classes are probably of mixed origin; their skulls are relatively broader than those of the Azande. The skin, where it is not exposed to the sun, is described as of a clear bronze colour, and the hands are almost white. The hair is in some cases brown or reddish. They are said to lengthen the heads of children by bands of bark, but this does not agree with the information as to head shape. The Mangbettu speak a non-Bantu language.

Manjia. Sudanic-speaking group of peoples in French Congo. They are of tall stature with medium or short heads. They sharpen the upper teeth to a point. They cultivate the earth and, though apt to greet a stranger with a shower of arrows, are on the whole quiet and peaceable. They are cannibals and seem to do a good deal of fighting among themselves.

Manobo. Indonesian tribe of the Philippines. There are two distinct types: one tall, with a high forehead, aquiline nose, slightly frizzly hair, and clear skin recalling the Polynesian; the other brown skinned, shorter, with a straight nose.

Manx. Celtic language of the Isle of Man, allied to Erse and Gaelic.

Maori. Pre-European inhabitants of New Zealand. Traditionally they are made up of two groups: an older aboriginal stratum, identical with the Moriori of the Chatham Islands; and the immigrants who came to New Zealand a few hundred years before the discovery of the islands by European navigators, probably in the thirteenth or fourteenth centuries. According to the native account, the last-named people came from the Cook and Society Islands, and when white men first saw the islands the later comers formed the great majority of the population, especially in the North Island. It is not clear whether they absorbed the older stratum or exterminated it. Exactly where the aboriginal stratum hailed from cannot be determined at present. It does not seem to have been Melanesian, for not only is the long-headed Melanesian element more prominent in the North Island, especially in the northern peninsula, but the type of native

in the South Island agrees with that of the Moriori, who left New Zealand some time before the coming of the invaders from Polynesia, and in the South Island there is only a very small majority of long-headed people, the rest being of the Alpine type. Even the long-headed people of the South Island are unlike Melanesians, for their noses are not broad; on the other hand, they seem to resemble an important part of the population of western New Guinea and of western Polynesia. The Alpine type not improbably passed through Micronesia on its way and reached the Marquesas, but hardly affected the Cook and Society Islands. They were, however, more daring navigators, and though there is little evidence that they were at all numerous among the people who fared southward to New Zealand, it is perhaps to their adventurous spirit that the inception of the voyage was due.

Maratha. Fighting caste among the Marathi-speaking people of India. As a rule they are middle-sized and regular featured, and as a class simple, frank, courteous and, when kindly treated, trustful. They are fond of show and proud of their former greatness. They occupy themselves with husbandry and as servants of the state, but never keep shops. The women seldom leave the house and in well-to-do families have much leisure, as they neither cook nor look after the house. It is a costly matter to get a husband for a daughter, and the higher the father's position the more expensive it is, so that girls of high families remain unmarried after they come of age and have to take husbands not of their own social position.

Marathi. Language of the southern branch of Indo-Aryan languages, spoken in Bombay and the Central Provinces of India.

Maronites. Christian sect to the north of Lebanon. By their isolation in the mountains and their refusal to intermarry with Mahomedan or Druse neighbours, they have preserved their Armenoid type with great purity. They have extremely high skulls, so flattened behind as to look as though artificially deformed, which, however, is certainly not the case.

Marquesas Islanders. Polynesian people of an aberrant type whose heads have been broadened, perhaps by admixture with a Proto-Malay stock. It has been supposed that the Polynesian migration reached the islands between A.D. 650 and 700.

Masaba. Language spoken by the Bantu Kavirondo.

Masai. Hamitic people of East Africa. They are of tall, slender build, and their skin colour varies from chocolate to dark brown. The head is long and relatively high, and appears rather small; occasionally oblique eyes are seen. Thick lips are the exception and earn a special name, *Lebeleb*, for their possessors. The Masai woman carries on her neck and upper and lower arms many pounds of copper wire. The lobe of the ear is distended to admit the insertion of a large wooden plug. The Masai have been supposed to be descended from the Jews, but there is no evidence of this. The Masai is proud of his race, regards his immediate relatives with affection, and in the

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days of slavery would offer all his savings to free one of them. He despises all kinds of work, for his true calling is to be a warrior. There are two sections, one of which keeps cattle, while the other depends on agriculture; the former build low, continuous flat huts, which are plastered with mud, while the tillers of the ground use a round hut with a conical grass roof, and live in their villages permanently, the others being semi-nomadic. Though the Masai is familiar with the use of weapons of war, he is not a great hunter, and kills only such game as he regards as akin to his cattle; he also abstains from the use of fish.

Mashona. Peaceful tribe of south-east Africa. They are often confused with the Makalaka or Makalanga, with whom they were to some extent mingled. They seem to have crossed the Zambezi in the eighteenth century, but their origin is obscure. The ruins of Zimbabwe are in Mashonaland, but there is no reason for connecting the Mashona with them. The name, given by the Matabele, means "baboons," and refers to their habit of building their villages among the rocks.

Mashukolumbwe. Bantu-speaking people of Rhodesia, north-east of the Barotse, remarkable for a conical style of hairdressing.

Massim. People of the Trobriand Islands, New Guinea. They have been influenced by Melanesians, bury their dead, but dig up the bones after a time and use them as lime pots, spatulas, etc.

Matabele or Amandebele. Tribe of Zulu origin, also called Abakwa-Zulu. They originated from the followers of Moselekatse, who fled northwards from the anger of Tshaka. They lost their independence at the end of the nineteenth century.

Maya. Short-headed people of Guatemala, once the possessors of a great culture. They are of short stature with broad shoulders. The lower part of the face is somewhat projecting; in colour they are a dark golden brown. They are hospitable and generous, but noted for lying.

Mbundu. Name of two distinct languages, one in south Angola (Umbundu), the other in north Angola (Kimbundu).

Mediterranean Race. Most southerly of the three types into which Europeans of the present day have been divided. They are commonly supposed to have originated in Africa, where the Hamites are the modern representatives of the ancestral stock. Outlying members are the Indonesians, Dravidians, and Semites. The skull is long, and the hair dark and curly or ringlety, the beard full; skin colour varies from white to brown or blackish; the nose is usually large and narrow. In temperament Mediterranean man is quick-witted, excitable, and impulsive, but not always quite reliable.

Meithei. Dominant people of Manipur. They speak a Tibeto-Burman language of the Kuki-Chin type. Some are described as Mongolian, others as Caucasian in features. It is not uncommon to meet among girls a type with brownish black hair, brown eyes, fair complexions, straight noses, and rosy cheeks. Although the face is described as Mongolian, the Meithei are in some cases

distinctly long headed, while others show a head of medium type. They are mainly agricultural in their pursuits, but also trade, and it is to women that such work is entrusted. They have bazaars at convenient places by the roadside, where cloth, fish, etc., are sold. Women are comparatively uneducated, owing to the circulation of a fiction that there is a scarcity of women in England, whither educated Meitheis would be shipped off.

Melanesian. Oceanic negro of the Western Pacific. The physical type varies considerably, and some non-negro element must be present. The hair is at times curly or merely wavy, and the skin lighter than that of Papuans, chocolate, or even copper-coloured. Stature ranges from less than 5 ft. to nearly 6 ft. The skull is usually long, but is in places very short. The Melanesians include natives of the Solomon Islands, New Caledonia, the New Hebrides, Fiji, etc.

Menangkabau Malays. True Malays resident in the south-west highlands of Sumatra. They are Mahomedans, and probably recent immigrants, rather short in stature, and yellowish brown in colour, with black straight hair and at times the Mongoloid eye. They are physically not unlike the Chinese of Fukien.

Mendi. People of the east of Sierra Leone. They speak an aberrant language of the Mandingo group, and in physique are of medium stature, but strongly built. They make excellent carriers and hammock boys, are of a merry, light-hearted disposition, and are celebrated for their great secret society, Porro. The Mendi are probably the modern representatives of the Mane or Sumba, who invaded Sierra Leone by sea about the beginning of the sixteenth century, after having spent ten years on the way. They probably married women of Mandingo speech, but transmitted to their children a number of words of non-Mandingo origin. It is not known where they came from. They were deadly foes of the Temne tribe who dwelt to the west of them.

Mentawai Islanders. People who live off the coast of the Malay Peninsula. Their affinities are somewhat uncertain, but their own tradition says they came from Sumatra. They are described as yellowish brown with a tinge of red; one observer attributes to them light eyes.

Meo. Annamese pronunciation of a word pronounced Miao-tse by the Chinese. The Meo call themselves Mung, and say they came to Tong-king from China. They are short, with a relatively long body, have straight black hair, brown eyes, complexion almost white when it is not bronzed by exposure, and a straight nose. They are industrious and intelligent, fond of independence, brave and open. Maize is the chief food, but they eat rice when land suitable for its cultivation is available. Unlike many primitive peoples, they do not live in perpetual dread of evil spirits, and are held by neighbouring tribes to be regardless of dangers because they can turn into wild beasts.

Mexican. Name applied both to the European inhabitants of Mexico and to the descendants of the Aztecs who had dominated

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the country for some three hundred years when the European conquerors overthrew them.

Micronesian. Population of the Gilbert, Marshall, Caroline, and Marianne Islands. They may be regarded as Polynesians influenced by later migrations from the mainland of Asia and perhaps by an earlier stock of Papuan origin. They appear to be rather shorter than typical Polynesians, but have longer heads.

Mikir. People of Assam who call themselves Arleng, the name Mikir being given by the Assamese. They are not a tall people, though they are taller than the Khasi; the head is longish and the nose flat. They speak a Tibeto-Burman language intermediate in type between Bodo and Kuki-Chin. They seem to be homogeneous in type, owing, perhaps, to their exogamous customs producing inter-mixture between the different divisions. They differ from other hill tribes in their peaceable character which has earned for them, for at least two centuries, the reputation of being good subjects.

Minahassa. Malayo-Polynesian tribe of Celebes. They are strongly built, of medium height, with light brown skin of reddish tinge. Girls have red cheeks and lips, but in men the lips have a violet sheen. The eyes are brown, the hair is black and coarse, the nose broad, and the eye shows the Mongoloid fold. They were great head-hunters, but are now Christianised.

Mingrelians. Georgian people in the basin of the Rion, who are probably descended from the Colchians mentioned by Greek geographers. They are ignorant, lazy, and unenterprising, but strong and good-humoured. Many of them become porters in the towns.

Mishmi. People of the northern frontier of Assam, divided into Midu, Mithun, Taying, and Miju. They speak a Tibeto-Burman language of the north Assam type.

Mittu. Tribe of the area of the Sudan between the Rohl and Roah rivers, bordering on the Dinka in the north and the Azande in the south. They are dark coloured and physically weak. The women pierce and insert wooden plugs in both upper and lower lips.

Mixes. Tribe of Mexico. They live in the uplands, weave cloth in the pre-Columbian method of long strips, and make suspension bridges of lianas.

Mixtecs. Intellectual and progressive tribe of Mexico. They carry baskets with a head-band.

Mohawk. Most easterly Iroquois tribe of American Indians. They were twice nearly exterminated by the Algonquians, with whom they fought; then they obtained guns from the Dutch, and for fifty years played a great part in the Iroquois league. Then their numbers declined rapidly.

Mohegan or Mohican. Algonquian tribe of New England. Treacherous warriors, they fortified hill-tops with palisades and stockaded their villages, the houses of which were often 180 ft. long by 20 ft. wide.

Moi. Tribe of Indo-China. Of rather small stature, they are mostly long headed

with straight-set eyes, and therefore not Mongoloid in their affinities. Their skin is described as reddish; the nostrils and mouth are disproportionately large, and they are said to file their teeth; hence they are or were reputed to be cannibals. Some authorities describe them as timid, others as brave; they are indolent, simple, and confiding and lead a nomadic life.

Mojo. Indian tribe of Bolivia. They are an agricultural people, quiet, and well-behaved.

Mombutto. Tribe of the Kibali river, Nile-Welle watershed, not to be confused with the Mangbettu. They are strongly-built dwellers in the hills, with broad faces, blunt noses, and thick lips; they file the upper teeth.

Mongo. Bantu-speaking tribe of the great bend of the Congo, south of the Bangala. Sometimes regarded as a Balolo sub-tribe, they differ a good deal in type, some being described as a fine virile race of a high order of intelligence, while others are termed weakly, lean, and insignificant-looking. They were at one time notable traders and manufactured a kind of black pottery that was in great request.

Mongol. Group of tribes that includes the Kalmuck and Buriat. A wide extension is given to the terms Mongol and Mongoloid, but properly speaking the type is confined to a narrow area along the northern border of the Mongolian plateau. The Mongols leapt into prominence in the Middle Ages for a brief period under Jenghiz Khan, but their part in the racial history of Asia is obscure. The word "mong" means brave. The head is round and low and the nose broad, but even among the Kalmuck there is a type with a narrow nose.

Mongoloid. (1) Stock with two main branches (a) Mongolo-Tartar, or Mongols proper, including Sharra, Kalmuck, and Buriat; (b) Tibeto-Indo-Chinese, including the bulk of the populations of Further India, Indo-China, Himalayan peoples, Chinese and Tibetans; a sub-branch of Oceanic Mongols includes the peoples called better Proto-Malay from whom the present Malay are derived. The term Mongol was originally applied to nomads recruited from Turki and other tribes; it now often means all Asiatics with round heads and straight hair. They have a yellowish skin, and often oblique eyes. They are usually short, and though the cheekbones are prominent the face generally is flat. The plateau of Central Asia may be regarded as their centre of origin. (2) Group of people in India, Nepal, Assam, and Burma, of which the Kanet, Lepcha, Limbu, Murmi, Bodo, and the Burmese are representatives. They are short, with dark complexions, tinged with yellow; the hair is scanty, the head broad, with characteristic flat face and oblique eyes.

Mongolo - Dravidian. Group, also termed Bengali, found in Bengal and Orissa. In it are Tibeto-Burman elements mingled with Caucasian. The complexion is dark and the head noticeably broad.

Mon-Khmer Languages. Group of tongues spoken in south-east Asia. They are allied on the one side to the Munda languages

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of India, on the other to Polynesian, Melanesian, etc., and, more distantly to the Indo-Chinese languages. The group includes the languages of the Mekong; Mon, also called Talaing or Peguan, Annamese, etc; Khmer or Cambodian; Palaung - Wa, Chindwin, etc.; and Khasi, including Synteng, War, etc.

Montagnais. French name for an Algonquian-speaking tribe of the Mackenzie Group. Roaming from the south of Labrador nearly to the St. Lawrence, they are a timid people, but were inveterate foes of the Iroquois.

Montenegrius. Serbo-Croat people, whose name is derived from the Black Mountain, where they dwell.

Monumbo. Papuan - speaking people. They live in the neighbourhood of Potsdamhafen, in what was formerly German New Guinea.

Mopla or Mappilla. Hybrid Mahomedan people of the western coast of south India. Their numbers are increasing by the conversion of the lower caste natives. On the coast they are traders, in the interior cultivators; prosperous and successful in both. The head is of curious shape like a coconut, with high forehead and pointed crown, made more conspicuous by their custom of shaving the head. They are enterprising and industrious; some enlist in the army and prove themselves hardy and courageous. They appear to be unusually fertile; there is a case on record of a Mopla with seven wives, each of whom had presented him with seven sons, not to speak of a large consignment of daughters.

Moqui. Synonym of Hopi, derived from some foreign tongue.

Mordoff. Language of the Mordvins.

Mordvin. Finnic people of the Volga basin who long maintained their pagan religion. They are short headed and of medium stature, with hair that is chestnut or black, but never red; the eyes are often blue and sometimes oblique, and the face oval. They are a hard-working, thrifty people, among whom the father has comparatively little power over his children.

Moriori. Inhabitants of the Chatham Islands, eastward of New Zealand. They emigrated thither from New Zealand six or seven hundred years ago, and are a people of mixed type with long and short-headed elements in about equal numbers. It is quite likely that the long-headed group represents a Caucasian element, for it is generally agreed that a people of this type was prominent in India some thousands of years ago, and India or Further India is the natural jumping-off place for those who went forth into the watery wastes of Oceania. The short-headed people are of the same type as was prominent in the western part of Polynesia and must have come from there; passing, probably, through Micronesia on their way from the Asiatic continent to western Polynesia.

Moros. Round-headed Philippine people of Mindanao and the Sulu Archipelago, so called by the Spaniards because of their dark complexion. They are below medium height,

but are taller than the Ifugao, Igorot, etc.; the type resembles that of the Menankabau Malay of Sumatra. They are said to be the most faithful and intelligent people of the Philippines. Their real name is Magindano.

Mosquito. Properly Miskito, an Indian tribe of the eastern shore of Nicaragua.

Mossi. Tribe of the Volta group in the great bend of the Niger. The language is called Mole.

Mpongwe. Bantu-speaking people of the Gabun area, not to be confused with the Pangwe, the name they apply to the Fang of the same neighbourhood. The language of the Mpongwe is allied to that of the Galoa. Their real name seems to be Abuka.

Mumuye. Fula name of a tribe of the northern provinces of Nigeria, which calls itself Fungun or Zagum. They are allied to the Waka, Yakoko, Zinna, etc., all of them south of the Benue river. They are an agricultural people, whose staple food is yams, but cattle are also kept, though they give no milk. They put a stone over the grave, without filling it in and later remove the skull and carry it in a pot to its resting-place in the village. They speak a language of the Adamaua group.

Munda Languages. Group of languages of Hindustan shown to be related to the Mon-Khmer and Austronesian families. It includes Mundari, Ho, Santal, Kurku, etc., and was at one time called Kolarian.

Mundurucu. South American tribe of the Tapajos.

Munshi. Tribe of the northern provinces of Nigeria, south of the Benue, whose proper name appears to be Tivi. Said to number about 350,000, they speak a semi-Bantu language of the Nigerian group, are of medium stature but muscular, unusually black in colour, and the men grow beards of some length, which they plait into three or more strands. They use hollow wooden drums for sending messages. They are a warlike tribe, hostile to the white man, and excellent hunters and farmers. They are confirmed cannibals, but by no means repulsive in appearance.

Murut. Tribe of the Kalamantan group, Borneo. They live in long communal houses built on the banks of rivers, and are mainly long headed, but there is a considerable brachycephalic element.

Muskogee. Group of tribes in the south-east of the United States, including Choctaw, Creeks, etc., who were transferred to Oklahoma; they seem to be mostly round-headed, but the nose varies in breadth.

Mwamba. Language of the Bawanda of British Central Africa, nearly related to the Nkonde.

Naga. Number of tribes of the hill country south of the Brahmaputra, including the Angami, Lhota, Ao, Sema Naga, etc. The languages are of the Assamese-Burmese type. The skull is of medium length and the average varies for the different tribes, the Kezami Naga being quite long headed. He is tall, from 5 ft. 9 in. to 6 ft., and has great powers of endurance, carrying a 60 lb. load with ease with a forehead sling. The facial type varies from one with flattened

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nose and oblique eyes to one with almost Caucasian traits; the eye is brown, the hair reddish in childhood, but always black in later life, is wavy or even curly. The skin is fair and ruddy cheeks may be seen, accompanied at times by freckles. The people are intelligent and readily assimilate novelties such as vaccination; but they are in no hurry to adopt new manners from love of novelty. They are independent, frank, honest, hospitable, genial, and very loyal, but given to exaggeration.

Nago. See Yoruba.

Nahua Area. District of Central America inhabited by tribes descended from the Maya, Aztec, and other peoples civilized before the discovery of America. They had extensive agriculture (maize, beans, etc.), spun fine cotton, used large canoes, picture writing, etc. Their descendants fall far short of the old standard, for the Maya culture was confined to the priests, and, with the Aztec culture, passed into oblivion at the Spanish conquest.

Nandi. East African people living near Mount Elgon. Of apparently mixed origin and related to the Masai, Turkana, etc., with negro, Masai, and pygmy elements, possibly also Galla, they are said to be nearly related in language to the Bari. They are hardy mountaineers and skilful warriors who refused access to strangers; but they cannot have resided in their present country for many generations, for before them came an agricultural people who made use of irrigation. They were probably hunters originally, but they have taken to cultivating the ground; men clear the land and then all the work is done by women. The chief occupation of the men and big boys is cattle herding, and the bulk of the stock live on the pastures away from their owners' homes. The Nandi are classed with the Niloto-Hamitic tribes, but are in physical type much nearer the Baganda.

Napo. Geographical designation for many distinct tribes of the River Napo, such as the Orejones, who take their name from the large wooden studs worn in their ears. There are no individual houses in this area; one large circular dwelling, ten yards high and sixty yards or more in circumference, lodges the whole group, which moves on to another residence when, after two or three years, the old one becomes ruinous.

Nascopies or Nascapees. Algonquian tribe of Labrador, who call themselves Nanenot, "true men." Their accepted name is a term of reproach applied by the Montagnais.

Natchez. Muskogian tribe of the Lower Mississippi who worshipped the sun.

Nayar. Originally a member of a military body, but now of a caste including a number of occupations on the Malabar coast of south India. They are said to have practised polyandry until within recent times, but though marriage is still dissoluble at will and descent is reckoned through the mother, a woman is now restricted to one husband. As a class the Nayars are the best educated and most advanced of all communities in Malabar, and are the equals intellectually of the Brahmans of the east coast.

Negrillo. Woolly-haired pygmy of the equatorial forests of Africa. The skin colour is reddish or yellowish brown and the hair rusty brown, sometimes very dark. In stature they vary from 4 ft. 4 in. to 4 ft. 9 in.; unlike the typical negro, they have thin lips. They are nomadic hunters without domestic animals and rely on exchange with negro tribes for agricultural products.

Negrito. Term covering the pygmy woolly-haired black peoples outside Africa, such as the Andamanese, Semang, Aetas. In stature they fall short of 5 ft., and the skin colour varies from sooty to dark chocolate brown. The head is medium or round, and it is not uncommon to find the nose much sunken at the root, a feature shared with many Australian aborigines.

Negro. Dark-skinned, woolly-haired inhabitants of west and central Africa, including the negro proper, the Nilote, and Bantu-speaking peoples. The hair is almost invariably black, but red hair is found sporadically; the skin colour is never quite black, but varies from dark chocolate to yellowish-brown within the same tribe; the height varies, but probably the average is about 5 ft. 4 in. The head is generally long, but in many tribes there is an admixture of a round-headed type. Some of the Bantu tribes are pastoral, but the West African negro depends on agriculture, though he keeps goats, sheep, fowls, and sometimes cattle; near important rivers fish is largely used as food. Under European influence the negro is often lazy, but in unsophisticated tribes he does not shirk the laborious tasks of agriculture where the only tool is a hoe.

Neo-Siberians. Tribes of central Asiatic origin that have been resident in Siberia so long and have become so hybridised as to call for a generic name. They include tribes formerly called Ural-Altaian or Turanian as well as Finnic tribes like the Ostyak (in part) and the Vogul, the Samoyeds, Mongolic, and Tungusic tribes, and some Turkic, the most important being the Yakut. There is, however, considerable diversity of physical type.

Netherlands or Low Countries. Kingdoms of Holland and Belgium, in which are spoken Frisian, Dutch, Flemish, and Walloon. The population falls into two sections: one, inhabiting the Ardennes plateau and some of the coastal parts of Holland, is markedly short headed and dark; those of the plains of Flanders and most of Holland, on the other hand, are longer-headed and fair in type; but even in Friesland there are quite a number of round-headed folk of the same type as we find on the coast of Scotland and southern Norway, who differ from the central European round heads in having a head that is low in proportion to its length. This type seems to have persisted since Neolithic times, more than four thousand years ago. They were, however, probably reinforced at the time of the great tribal migrations of the sixth century by central Europeans of another type. At this period there were quite a number of Frankish long heads in south Belgium as well as in Friesland; a different type predominated among the

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women, who were of the type of folk that lived in the Belgian uplands in the Iron Age; no doubt the invaders did not hesitate to kill off the males and take the females as wives. This Teutonic invasion produced little lasting effect in the south of Belgium; farther north, in the open lowlands, both the physical type and the language give evidence of the invasion; in the Dutch coastal regions the type has been less affected, but the language is the same as that of the rest of the country.

Newars. People of Nepal. They are of mixed origin, with possibly Mongol and south Indian relationships. Their language, which resembles Tibetan, is called Gubhaijius.

Ngombe. Bantu-speaking people of the central Congo, with probably some admixture of pygmy blood. The word means, perhaps, "bush people."

Nigerian Semi-Bantu. Group of Sudanic languages, apparently of considerable size, including Kamuku, Kamberi, Yeskwa, Munshi, etc.

Nilotic Languages. Of these there are two groups; the Niloto-Hamitic and the Niloto-Sudanic, the latter forming a subgroup of the eastern Sudanic languages.

Niloto-Sudanic Languages. Group of the eastern Sudanic languages. It includes Mittu, Madi, Abukaya, Luba, Wira, Lendu, Moru; the Shilluk stock; Dinka and Nuer.

Nordic Race. Fair, long-headed race, possibly of comparatively recent origin, whose typical representatives are found in north Europe, e.g. Scandinavians. With this race have also been classed Thracians, Kurds, Afghans, some Persians, Dards, etc. The complexion is ruddy and the eyes are often blue; in stature Nordic man surpasses the Mediterraneans and Alpines. Temperamentally he differs widely from the other two races; in Europe he is steadfast, energetic, reliable, and somewhat stolid.

Norwegians. Inhabitants of Norway, who speak a language of the Scandinavian section of Teutonic. We know little of changes in the population of Norway, but history tells of the exploits of the Vikings or Norsemen who raided and sometimes invaded the lands that offered promise of plunder, including the British Isles, France, and more remote shores. Norsemen colonised Iceland and settled colonists on the inhospitable coasts of Greenland, and there is reason to suppose that they sailed south of Labrador and landed in New England not long after without, however, effecting any permanent lodgment. In medieval times and in our own days Norway, the west coast excepted, represents one of the chief centres of the Nordic race, characterised by tall stature, a fair complexion, and a long head. If the Viking was a typical Nordic man, it seems as if the type has changed in the last thousand years, as it has over the greater part of Europe.

Nosu. People of south-west China, probably a Lolo tribe.

Nuaroak. Group of South American tribes usually called Arawak.

Nuba. Mixed people of Kordofan. Three types are readily distinguishable, negro, Hamitic, and Bantoid (i.e., one resembling

in appearance the north-eastern Bantu of Uganda). They lie west of the true Nilotes and have a considerable short-headed element, but the decrease in stature that might accompany this is counter-balanced by the Hamitic element.

Nupe. Tribe of the Middle Niger. Formerly they were notorious slave-raiders. Their language gives its name to a group of negro languages, including Gbari, Jukun, Igbirra.

Nyanja, Anyanja or Mang'anja. People of Nyasaland. Related to the Makalanga, they are of medium stature, with long heads. There is much difference between river and hill people, the latter being of poorer physique, while the so-called Angoni of the Upper Shire, really conquered Anyanja, are small, wiry men, usually rather dark.

Nyika or Wanyika. Group of tribes in the neighbourhood of the Tana river, including the Wagirama, the Wadigo, etc. The name is also applied to a quite distinct group north-west of Nyasa. The word "nyika" means wilderness.

Ojibwa or Chippewa. Large American-Indian tribe of Algonquian speech. They were formerly located near Lakes Huron and Superior, and still number 30,000. They were expert canoeists and lived largely on fish; their wigwams were of birch bark or grass mats; they believed in manito, objects endowed with a mysterious power, and regarded dreams as revelations.

Ona. Branch of the Patagonian Tehuelche, or Chuelche, now resident in the east of Tierra del Fuego.

Onaida. Tribe of the Iroquois confederation, formerly resident in New York, where a few hundred of them are still to be found. In olden times they were reputed to be cruel, cunning, and prone to bloodshed.

Onondaga. Important Iroquois tribe formerly resident in New York, where a few still remain. There are nine clans in Canada on Grand River reserve, which they received in recognition of their support of the British in the war of 1812-14.

Orang Bukit or Land People. Generic term for the ruder inland pre-Malayan peoples of the Malay Peninsula, Borneo, etc.

Orang Darat. Aborigines of Billiton, Dutch East Indies. They are, perhaps, akin to the Battas.

Orang Ulu. Malay name of a wild tribe of Sumatra, who live on anything that comes to hand and do not practise agriculture.

Orang Sekah. Malayan boat people of Billiton.

Orejone. See Napo.

Oriya. Language of Orissa, allied to Bengali, Bihari, and Assamese.

Ossetes. Foreign name of a people of the Caucasus who call themselves Iroi, Tualt, and Digor, without any common appellation for the whole people. The language is Indo-European, but not Iranian, and is not related to that of any other Caucasus people. Blond hair and blue eyes are common among them, and they salute by removing the hat—a form not practised by any other Caucasus people. The men are tall and strong, but leave all work to the women. The head is shortish, and they seem

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to be of mixed origin; some have Mongoloid eyes, but they are, as a rule, blond with some blue eyes. They are physically inferior to other Caucasoid peoples, but dominated them by force of character. They were at one time notorious for brigandage.

Ostyak. (1) Palaeo-Siberian tribe on the lower Yenisei; (2) Finno-Ugrian tribe of the Obi.

Otomi. People of Mexico. There are two distinct types, one tall, yellow, with oblique eyes; the other small, dark, with straight eyes, which are specially common among women. Men wear pig-tails. They use two kinds of granary, one on posts, the other with sticks in cobwork. They are a somewhat stupid people and despised accordingly.

Ottawa. Algonquian tribe noted as traders, whence their name. They were originally a rude people, and went unclothed, but when they took to agriculture they became more civilized.

Ova-Herero. Tribe of south-west Africa, speaking Bantu. They are known to the Hottentot tribes as Damara.

Ovambo or Ovampo. Bantu-speaking tribe of Damaraland.

Padaung. People of Burma. They are remarkable for the amount of brass wire worn as ornaments by the women; they begin with five coils, as thick as the little finger, on the neck, and add more as the neck stretches, till as many as twenty-one are reached weighing 80 lb.

Pahari. Language of the lower Himalayas, Indo-Aryan of the Inner sub-Branch. It includes Khas-Kura or Nepalese, etc. The people seem to be descended from the Khasa of Pliny and other ancient writers. The Khasa hailed from central Asia, and were related to the Pisacha or cannibals of Indian writers; the Gurjara joined the Khasa some thirteen hundred years ago and influenced the language, which is allied to Rajasthani.

Paiwan. Group of uncivilized tribes of the extreme south of Formosa. In their ears they wear a circular piece of wood about an inch in diameter; they were once great head-hunters and preserve their trophies in stone boxes specially made for the purpose.

Palaeo-Siberian. Group name of the most ancient Siberian stock. Formerly called Palaeasiatic, they include the Chukchi, Koryak, Kamchadal, Ainu, Gilyak, Eskimo, and other peoples. It was formerly an accepted view that they represent ancient peoples driven back by later comers to the north-east of the continent; but there are grounds for arguing that they are related physically and culturally with the natives of north-west America, probably in respect of language also, and that they represent a recent backwash, not the primitive stock from which the American tribes issued. It must, however, be noted that the group seems to contain elements of very diverse origins, for while the Eskimo are very long headed, the Gilyak and other tribes are round headed. Generally speaking, they are peoples with flat faces, prominent cheek-bones, oblique eyes, yellowish-brown colour, lank hair, and sparse beard.

Palaung. People of Burma. Speaking a Mon-Khmer tongue and allied to the Wa,

they live on the Upper and Middle Mekong. They are a peaceable and industrious but uncouth and hypocritical people, short and sturdily built, with fair skins and eyes, grey or light brown being not uncommon. They have no facial resemblance to the Mon.

Papuans. Inhabitants of New Guinea other than recent Melanesian immigrants and pygmies, together with the Louisiade Islanders, and many Malaysian islands westwards from New Guinea as far as Flores. True Papuans appear to be dominant in the Aru group and perhaps in Flores; a hybrid type in Timor, the Kei group, Ceram, etc. The hair is black, frizzly and mop-like, but the beard is scanty or absent; the skin is deep chocolate-brown. There is a wide range in stature, and the skull is also variable, extremely long or, in areas of mixture, short. In temperament the Papuan is excitable and imaginative; he is not unintelligent. Although he reckons as an Oceanic negro, it must be remembered that his nose is large, straight, and generally aquiline, but blunt and with wide nostrils; it therefore departs considerably from the type of negro nose found in Africa.

Papuanian. General term for Oceanic negroes, including both Papuan and Melanesian, together with negritos and Tasmanians.

Papuo-Melanesian. Name given to the mixed peoples of the eastern peninsula of New Guinea and the islands beyond, who have been influenced by a relatively late Melanesian backwash. They are smaller and lighter-coloured than the true Papuan. The head is not so high, but brow ridges are more prominent, while the forehead is usually rounded and not retreating. Skin colour varies from light yellow to dark bronze, and for some obscure reason the lightest shades are always found among the women. The nose is generally smaller than in the Papuan, who has what is often called the Jewish type—long, stout, and arched.

Parsee. Originally a synonym for Persian but now the name of a religious sect, worshippers of the sun.

Pasuma. Sumatran tribe south of the Korinchi. They have, perhaps, been subjected to Javanese influence.

Pawnee. Tribe of Plains Indians speaking a Caddoan tongue who dressed the scalp-lock with grease and fat so that it stood up like a horn, whence their name. Religious rites, including human sacrifice, were observed in connexion with the cultivation of maize, and the morning and evening star were important in their beliefs.

Pepo or Pepowan. Name applied by the Chinese to the uncivilized tribes of the western plains of Formosa.

Permiak. Eastern Finnic tribe in the neighbourhood of Perm. They were originally on the Arctic seaboard, where Samoyed have now replaced them, for King Alfred speaks of Beorma, the Biarmians of the Norsemen. They are now much mixed with Russians.

Pigmies. Alternative spelling of Pygmies (q.v.).

Pisacha. Non-Sanskritic Indo-Aryan languages.

Plains Indians. Group of American tribes, originally dependent largely on the

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bison for food and clothing. Famous as workers in skins, they lacked basketry and pottery. They had their habitat in the plains west of the Mississippi. They took to the horse in historic times. The typical dwelling was the tipi, a tripod of poles covered with birch-bark or bison skin. Canoes were unknown, and they did not fish. The Sun Dance was a famous ceremony.

Plateau Tribes. Indians living in the interior of British Columbia. They make great use of salmon, deer, roots, and berries as food; their winter houses are half underground; highly developed basketry, but no pottery; clothing usually of deerskin, with skin caps for men, basket caps for women. The dog is used as a pack animal, but canoes are of little importance.

Poles. Inhabitants of Poland, speaking a language of the western sub-group of Slavonic languages. It is a matter of dispute what the original Slav type was. The matter is complicated by the fact that by the fifteenth century Poland was occupied by a people as round headed as that of Russia. In the present day there is in Poland a predominance of round heads with a strong element of people with heads of medium length in the north and north-west, where is found also the darker type; difference of stature goes in general with difference in social status, the peasant being short. In the Pinsk marshes is found a type with straight, light yellow, or flaxen hair with blue eyes, square cut face, and nose frequently turned up. This has been regarded as a distinct race by some authorities.

Polynesian. Mixed stock speaking Austro-nesian tongues, often with an underlying Melanesian stratum. It has been supposed that the Proto-Polynesian stock was Indonesian mixed with Proto-Malayan, and, drifting into the western Pacific, it imposed on the Oceanic negroes now known as Melanesians their language and some elements of culture. Later migrations colonised the east Pacific, possibly from Samoa. The typical Polynesian is tall, with a head usually long or medium, black straight or wavy hair, and light brown complexion. They are capable seamen, but the huge canoes of former times are no longer in use. They are on the whole indolent save where, as in the case of the Maori, the climate has favoured a more energetic type. They are dependent in most cases on agriculture. An analysis of their culture shows that more than one stream of migration has gone to make up the population of these scattered islets.

Portuguese. Inhabitants of Portugal who speak, together with the Galego of north-west Spain, a tongue belonging to the Romance sub-group of European languages. In general the population of Portugal is composed of the same elements as that of Spain, but the average skull is considerably longer, as there seem to be no pockets of round heads; the type is, however, by no means uniform, as a negroid skull is found in mountainous areas.

Prakrit. Non-Sanskritic language of the Indo-Aryan group, including Bengali, Hindi, and Hindustani, Punjabi, Gujarati, Marathi, Oriya, Sindhi, etc.

Pre-Dravidian. Name given to certain jungle tribes of India, the Sakai of Malaysia, the main element in the Australian aborigines, the Toala of Celebes, etc. The hair is wavy or curly and usually black, the skin colour dark brown, the skull very long (Vedda) or rather broad (Toala). As a rule these tribes have not advanced to the point of becoming cultivators of the ground.

Pschaws. Georgian people, taller and slenderer than the Grusinian and darkish in complexion, but often with grey or blue eyes. The face is rather sharp, but they are a dignified people, though lively in gesticulation.

Punan. Mild, unwarlike jungle tribe of Borneo, not unlike the Ukit.

Punjabi. Indo-Aryan tongue, spoken by the Sikhs and others.

Pygmies. Negrito of central Africa and the negrito of the Malay Peninsula, New Guinea, etc. It seems certain that these people are of mixed origin, for there is great variation in the physical characters of negritos. The negrito element among the Mafulu of New Guinea is dark sooty brown in complexion, while the Tapiro are at times yellow; the hair of the former is usually brown or black, but sometimes so light that it would not be termed dark in Europe. The negrito group is imperfectly known and scattered among Central African Bantu-speaking tribes; they are of very primitive culture, and depend wholly on hunting, but obtain other products by exchange from surrounding tribes, whose languages they usually speak. They are of very short stature, from 4 ft. 3 in. upwards, and differ from the negro in having a reddish-yellow skin and somewhat hairy body. Their noses are flat, but the skull is mainly of non-negroid type, being distinctly short, though in some groups long heads are in a majority, and it seems probable that there are in reality two pygmy types. It is probable that they are pre-negro, but practically nothing is known of a real pygmy language. They do not appear to be related to the Bushman, and differ from him especially in the strong projection of the lower part of the face.

Quiche. Tribe of the centre of Guatemala. They are rather below middle size, of yellow brown to copper in colour, with round full faces of mild expression. The eyes are black and small, with the outer angle turned upwards; the head is described as slightly conical. They are essentially agricultural.

Quichua. Indian tribe of Bolivia. They were ruled at the time of the discovery of America by the Inca, whose dominion spread over a wide area in Ecuador, Peru, Chile, etc. They are a short thick-set people, with heads of a rather striking shape, due to the custom of deforming them, which is still practised as it was in the days of the Inca. They are sometimes called Charca and are readily distinguished according to some authorities from the Aymara, as their features are less rugged and their character is gentle and more submissive. In Potosi they still dress as they did in the days of the Spanish conquest. They build huts of a distinctive character, grouped by fours, with a wall surrounding

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each group. They are of a rich olive brown, neither coppery nor yellow, heavily built, with broad shoulders and have large lungs, owing to the altitude at which they live. The head is long, compressed at the side with a bulging but somewhat retreating forehead. The face is large, round rather than oval, the nose long and aquiline and the chin short. Their faces are serious and rather sad; they are sociable, obedient, industrious and discreet, not to say secretive, of a hospitable nature and good to their children.

Quitu. Older of the two principal tribes of Ecuador, perhaps of Quichua origin.

Rajput. Tribe or caste of north India which claims to represent the Kshatriya of classical tradition. The pure-blooded Rajput delights in endless genealogies and ranks mankind according to descent; he has an exaggerated idea of the importance of ceremonial purity and a passion for field sports. Although they are supposed to be of one blood, the group seems to include many whose only title is the possession of land. But an infinity of social distinctions limits the choice of a wife; a man may not give his daughter in marriage to a man of a sept that stands lower than his own, and endeavours to marry her above her own position, but a man of a higher sept may take a wife from a lower one; the result of this is a superfluity of women in the higher septs which enormously increases the expense of finding a husband and encourages infanticide. In religion they are Hindus and employ Brahmans for religious and ceremonial purposes.

Romansch. Dialect of the Upper Inn and Upper Rhine, spoken in the Engadine.

Romance Languages. Tongues derived from Latin, including Languedoil (north French), Languedoc-Catalan (south French and eastern Spanish), Spanish, Portuguese-Galego, Italian, Romansch-Ladino and Rumanian.

Ronga. Tribe of south-east Africa, sometimes called Tonga.

Ruanda or Waruanda. One of the four privileged classes of the Batussi, not to be confused with the Warundi.

Rumanian. Inhabitants of Rumania, who speak a language of the Romance sub-group of Italo-Celtic tongues and claim descent from the Roman colonists of Dacia. If that account of their origin is the true one they have been subject to great vicissitudes, for the Goths and Mongolo-Turki peoples no less than the Slavs swept clean the area now occupied by Rumanian-speaking peoples, who must have been driven southwards and then at the break-up of the Eastern Empire forced northwards again to their former seat. The language has a somewhat composite character. Moreover, they seem to have been at the outset nomadic in their tendencies—a strange life for the descendants of Roman colonists. At present, therefore, their early history is shrouded in mystery. There is little information as to the physical characteristics of this people either for early or later times; they seem to be of the Alpine type in Moldavia, but this feature diminishes in the mountainous area of Transylvania and in Wallachia.

Rumanian. Language of the Rumanians and of the Armani (Aramani, i.e., Romans)

of Macedonia, who are nicknamed Tsintsars and Kutz-Vlachs. It is fundamentally Neo-Latin, but embodies Albanian and Slav elements.

Russians. The great mass of the population of Russia, with the exception of the Finno-Ugrian peoples. The Russian language belongs to the Slavonic group of Aryan speech. Russians fall into three main groups, all of which are of the Alpine type: Great Russians in the north, east, and centre; Little Russians, also called Ukrainians or Ruthenians, in the south; and White Russians in the west. The name Ruthenian is chiefly applied to the Slav of Galicia and the Bukovina, of whom the names Gorales, Huzules, etc., are also used. It seems likely that in the north of Russia, at any rate, the Lapp preceded the Finn and the Finn came before the Slav, whose expansion can be dated to the period between the sixth and twelfth centuries.

The people of Russia were, a thousand years ago, in the main dolichocephalic or long headed; in a few centuries there was a complete transformation and round heads were everywhere in a large majority; yet no one can say how this revolutionary change came about. It is even a matter of dispute whether the original Slavic type was long or round headed. For two hundred years the Tartar held the land in subjection; and the Tartar is of Mongoloid type, round headed; perhaps he may have had something to do with the change; but, unfortunately for this guess, the Mongoloid type hardly appears at all in the north and central Slavs. The Tartar theory may, however, hold good for the Ukraine, for in Kiev the round-headed type, some time after the sixth century, changed from the Alpine type to the Mongoloid type plus another constant element.

At the present day in Russia the people are mostly round headed; but in the Volga-Don area the head is of a middle type; this seems to point to Finnic influence, by intermarriage with Cheremiss, Mordvin, etc. A second similar area is that of the White Russians and most of Poland. Light eyes, especially towards the Baltic, are more numerous than dark; dark hair, on the other hand, is more frequent and darkness increases towards the south.

Ruthenes or Ruthenians. Slav people identical with the Ukrainians or Little Russians.

Sailau. Ruling class of the Lushai, whose name was at first used as that of the whole people.

Sakai or Senoi. Jungle people of the Malay Peninsula, assigned to the Pre-Dravidian stock. They stand about 5 ft. and have wavy hair, black with a reddish tinge, a broadish face and head, and a low, broad nose. They are largely nomadic and practise only a very primitive kind of agriculture, with the digging stick as their usual implement. As a refuge from wild beasts they sometimes build their huts in trees, but they also make square huts on the ground. As clothing they had formerly a garment of bark cloth, and, like the Semang, they make fringed girdles of a black thread-like fungus. They use the blow-gun, but

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have no canoes. Much of their food consists of jungle products. They appear to have only family property.

Sakalava. Tribe of western Madagascar. The name is taken from a small tribe of conquerors that lived on the River Sakalava. The Sakalava of to-day are made up of a number of different tribes and are regarded as falling into only two sub-tribes. They are dark-skinned, with long, frizzly hair, live on the plains in a relatively warm climate, and are more dependent on manioc than on rice.

Salish. Tribe of Plateau Indians in British Columbia. They are often known as Flatheads because, unlike surrounding peoples, they left their heads flat on top. War, slavery and the potlatch (a ceremonial distribution of gifts) were regular institutions among them.

Samaritans. Predominantly long-headed people of Samaria. They are tall of stature and show a large proportion of "Semitic" noses. In the hinterland of Palestine is found a strongly round-headed type, from which it is clear that they are of mixed origin.

Samoyed. Neo-Siberian tribe of the Arctic regions on both sides of the Urals. They and the Lapps, who are akin to them, are the only true nomads to be found in Europe. They are a sociable and laughter-loving people, of short stature and Mongoloid appearance. A Ugrian people, their name is a compound of *suoma*, a word of doubtful meaning, which enters into the name of the Finns (*Suomalaiset*). Their centre of origin was on the head waters of the Yenisei, whence they drifted northwards to the Arctic Ocean, and then westwards into Russia. They are a pastoral people with herds of domesticated reindeer on whose milk and flesh they live.

Santali. Dialect of Kherwali, one of the Munda languages which form part of the Austric family and are remotely allied to Mon-Khmer, Polynesian, etc., and still more remotely to the Indo-Chinese languages.

Sara. Important tribe near the Shari in the French Congo territory. They have receding foreheads, long, rather pointed noses and small eyes. They are a timid people who were much raided by Baghirmi, but are good and industrious farmers, men and women working together in the fields. They are called Kurdi by the Baghirmi.

Sarcee or Sarsi. American-Indian tribe of the Athapascan stock whose name is said to be derived from Siksika "sa arsi," not good. They were associated with this tribe at a remote period and their culture has been modified accordingly.

Sarts. Mixed people of Turkistan. In them are combined Iranian and Turkic elements, namely, the Tajiks and the Uzbeks; in physical type they resemble the former. They are successful cultivators of the earth, but their main occupation is commerce. They are Sunnite Mahomedans, and keep their women more strictly secluded than any other Turkic tribe. Their educational standard is not very high, and their idea of the world is that it is a plain surrounded by mountains. The name Sart is sometimes applied to the settled Kirghiz. The Sarts of Kulja are known as Taranchi.

Sasak. Aboriginal inhabitants of Lombok, Sunda Islands, which they call Sasak. They are Mahomedans, and quite distinct from the Hindu Balinese who conquered them early in the nineteenth century.

Scots or Scotch. In a general sense, the inhabitants of Scotland, almost Scandinavian in the far north, the Gaelic-speaking but probably pre-Celtic Highlander in the centre, and the Lowland Scot, probably Teutonic in the main. The prehistoric Picts of Galloway were overrun by a people known as Scots, who arrived from Ireland in historic times and established the Gaelic realm of Argyll. Other Picts, possibly different from those of Galloway, as they were red-haired, inhabited Buchan and the country to the south. A portion of the British kingdom of Strathclyde and of the Angle realm of Bernicia passed into the power of Scotland in the time of William Rufus; but it is by no means clear how the mass of the population was made up at that time. The English language spread gradually into Strathclyde and northward as far as Buchan.

Scythian. Supposed element in the population of India. It has been suggested that they were "Turanians," Iranians, Slavs, Germans, Mongols, etc.; the name seems to indicate a political unit of very mixed origin.

Scytho-Dravidian. Group of western India, including the Maratha Brahmans, Kunbi, and Coorgs. They are of medium stature, fair complexion, and broad head. It has been objected that the name of the group is ill-chosen, as there is insufficient evidence of Scythian immigration; moreover, the name Scythian does not bear a strictly defined meaning.

Sea Dyak or Iban. Proto-Malay people, originally resident in Sarawak, whence they have spread inland. As the Malays proper must have reached Borneo some five centuries ago, it seems that the Iban migration is earlier than this. They are short and have broader heads than other tribes, and their darker complexion contrasts with the cinnamon shade of the inland tribes, with whom they share their typical long black, slightly wavy hair. They prefer low land, and grow swamp rice, but also cultivate maize, sugarcane, etc. They are essentially agricultural, but as a former coast people devoted to raiding; they are warlike and addicted to head-hunting, and the Malay pirates gained their assistance by assigning to them as their share of the booty the heads of the slain.

Selung. Sea gypsies of Mergui, on the south coast of Burma, also called Mawken. Their language is supposed to be an archaic type of Indonesian. They spend their whole life upon the sea, living in dug-outs from 18 ft. to 30 ft. long, with a freeboard of 2 ft. or 3 ft. only. They live largely on fish, but exchange some of their produce for rice. During the heavy rains they go ashore and camp in temporary huts, but seldom stay more than a week in one spot.

Semang. Negrito people of the Malay Peninsula, also known as Pangan, Uday, Mandi, etc. The hair is short, black, and woolly, and the skin colour dark chocolate brown approximating to a glossy black, at times with a

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reddish tinge. They seem to stand about 5 ft. high. The nose is short and flattened, remarkable for its great breadth, which is indeed greater than the length in some cases. The lips are thick and the cheek-bones are broad. They are a nomadic people, living by collecting wild fruits and by hunting; very often they remain no more than three days in a place, but a few have taken to agriculture. They have no canoes, but drift down stream on rafts in case of need. Their faculties are developed mainly in the direction of the search for food and escape from their enemies; if they are hard pressed they will, it is said, stretch rattan ropes from branch to branch and pass over them when the distance is too great for a leap.

Semi-Bantu. Section of Sudanic languages which come near to Bantu in respect of syntax, but differ from it in the roots with which its vocabulary is connected. It uses either prefixes or suffixes, where Bantu uses prefixes alone. It includes the following groups: Coast and Senegal, Volta, Togoland, and Nigerian, and the Adamaua group of pre-Semi-Bantu also belongs to it. The Semi-Bantu languages stretch in a broad band, generally speaking, between the West Sudanic and the Central zones.

Semite. Term that is to-day almost synonymous with Arab, but is commonly applied to the Jews, who are, however, a mixed people. The typical Semite has a long head and a narrow, straight nose, with jet-black hair and regular features. From their original home in south-west Asia they have wandered both eastwards and westwards, especially into north Africa, where they found a kindred people, the Hamite.

Seneca. North American tribe whose name means "place of the stone," an anglicised atom from the Dutch of the Mohegan form of the Iroquois name, Oneida. The Iroquois tribes were second to none in statesmanship and military organization; cruel in war they burnt alive the women and infant prisoners; they were, however, normally kind and affectionate, full of sympathy for kinsmen in distress; their wars were primarily to secure their independence, and the Iroquois league was formed to prevent shedding of kindred blood and to promote peace. They were sedentary and agricultural, but built strong wooden castles of logs for defence.

Senufo. Important group of tribes, also known as Siena, south-west of the Volta group in the hinterland of Ivory Coast.

Serbs. South Slavonic people which crossed the Danube from the Carpathian lands some twelve hundred years ago. Included were also some Sorb (Wend) tribes from the Elbe, and on the Lower Danube were the Severenses or seven nations, also Slavs, so that the whole of the area from the Danube to the Mediterranean—some parts of Albania and districts near Constantinople excepted—became Slavonic. The Serbs are allied to the Croats.

Seri. American Indian tribe of the Californian coast, whose own name for themselves is Kun-kaak, or Knike. They are of splendid physique, the men standing about 6 ft. on an average, and the women 5 ft. 9 in. In colour they are bronze-black, and the hair jet-black

and long, growing tawny towards the tips. They are habitual rovers of incredible fleetness, outstripping a horseman, even when they are laden with looted meat, and are accustomed to chase birds on the wing. They have practically no tools, preferring teeth and nails. They are even more hostile to other Indians than to white men.

Shan. Southern Mongol people of Burma, China, etc. They speak a Siamese-Chinese language of the Tai group; Tai is, in fact, the Shan name for themselves, and means "noble," or "free." They first appear in history in Yunnan, south-west China, and two thousand years ago they began to enter Burma in small numbers; some five hundred years later they peopled the Shan States, to be forced westwards in the thirteenth century by the Mongols. They are generally of finer physique than either the Chinese or the Siamese, and lighter in colour than the latter. The head is finer than that of the Chinese, with horizontal, dark eyes and straight nose, with an expression recalling rather a Caucasian than a Mongolic people. They have everywhere kept their language comparatively unchanged; it contains less than 2,000 monosyllabic words, but each such word is modified by musical tones in such a way that the vocabulary is multiplied by five. They have four different kinds of writing, due to remote Hindu influence by Brahman and Buddhist missionaries, and this, too, has contributed to preserve their language from change. It is possible that there is a considerable Shan element both in the Chinese people and in the language. They are usually fairer than the Siamese and Burmese, and rather taller; the nose is small, rather than flat. In character they are mild and good-humoured, very abstemious as regards both alcohol and tobacco. Like the Burmese, they tattoo, and probably borrowed the custom from their neighbours. They are generous and hospitable, and if a house door is open, visitors may enter without being considered rude. They are often great gamblers, and will play for houses and children, or even the girl they are to marry; but it does not follow that she has to marry the other man if she is lost to her original owner.

Shawia. Berber tribe of the Aures highlands. These "Pastors" form numerous sub-tribes, all of which are said to claim Roman descent, and some still call themselves Rumaniya. A few Latin words like *kerrush* (*quercus*) still survive in their language. They belong to the Berber sub-group known as Djerba, characterised by short stature and roundish head.

Shawnee. Algonquian tribe that seems to have wandered far but was probably resident near the Ohio in the sixteenth century.

Shilh. Berber people of Morocco, who include the Rifi or Riff.

Shilluk. Tall, very long-headed negroid people. They live on the west bank of the Nile from Kaka, in the north, to Lake No in the south, and also on the east bank and the Sobat. They have, as a rule, coarse features and broad noses, but in the families of chiefs it is possible to find men with shapely features and thin lips, who may represent a

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conquering Hamitic stock. The Hamitic element in the Shilluk is at a maximum compared with the other Nilotes. Their territory is entirely grass land, and they are a cattle people who often do not grow enough dura to provide for their dense population. Their kings, who were regarded as divine, were killed as soon as they began to show signs of old age or ill health. They are allied to the Acholi or Gang and to the Lango of Uganda; it seems likely that their cradle land lay to the south of their present habitat. They call themselves Chol, which seems to mean "black." The average height of the men is 5 ft. 10 in., and they have a curious habit of standing on one leg with the sole of the other foot on the knee; they are lean, rather narrow-shouldered, and excellent runners. The nose is usually flat; they remove the lower teeth. They are a proud people, who feel dislike and even contempt for foreigners, but they are also frank and open-minded, brave in war, by no means idle, with plenty of intelligence.

Shilluk Group. Number of Nilotic tribes speaking languages allied to Shilluk, such as Anywak, Jur, Beri, Gang, or Acholi, Nyifwa, Lango, Alur, and Chopi.

Shoshone. Tribe of American Plateau Indians. Originally hunters, who did not cultivate the soil, they are allied to the Comanche. Some of this tribe hunted the buffalo, but others depended on fish, roots, and seeds. They formerly occupied Wyoming.

Shuwa. Pastoral people of Arab origin settled to the south-west of Lake Chad. The name is probably from an Abyssinian word sha or shoa, meaning pastoral. They are known to have been in Wadai five hundred years ago, and four sections reached Bornu a hundred years later, but these intermarried with the natives and are now merged with them. The present Shuwa arrived not much more than a hundred years ago. They are slight in figure, of fair complexion and warlike disposition, but intermingled with them are many of more negroid appearance, probably the descendants of slaves, who are born free.

Siak. Malayan tribe of Sumatra.

Siamese. Tai people of Indo-China, who received their culture from India through the Khmers of Cambodia. They are a good deal mixed with neighbouring peoples, but have a distinct type of their own, with narrow foreheads but broad faces and thick lips; the hair is black and coarse, but not thick. They are reputed to be gentle and charitable, of a happy, timid, thoughtless, and rather childish disposition; they are uneducated, judged by Western standards, and their daily life is full of irrational rites and beliefs grafted upon the Buddhism in which they profess to believe. They have a great horror of shouting and quarrelling.

Siamese-Chinese Languages. Stock of Tibeto-Burman.

Siberian Tartars. Mass of Turanian-Turkic peoples of different origins. Most of them call themselves Tuba, as do the northern Uriankhai, but the term is a vague one. The Russians give the name Chern or Black

Forest Tartars to the people who call themselves Iish Kysi, who are also termed Altaians. They are sedentary in any neighbourhood where they can practise agriculture; their religion is Shamanism.

Siberian Turks. Two groups of Turanian peoples, the Yakut in the east and a conglomerate known as Siberian Tartars north of the Sayan mountains.

Sihanaka. Tribe of the west of Madagascar. They were conquered by the Hova in the last century, when idols were introduced by the invaders. Living in country which is largely marsh, they are fishers and cattle-keepers, and reputed to be lazy; some of them in the rains, when the water rose inside the house, would build a raft inside which rose with them as the flood increased.

Sikh. Indian Plains caste, with a religion allied to Hinduism, which has its centre at Amritsar. They are usually Jats, an agricultural folk of fine physique, resolute, obedient, and self-respecting. The Sikhs provide some of the finest native soldiers in India, the profession of arms being hereditary with them, and they are lovers of games and athletics.

Sindhi. Language of the Punjab, allied to Lahnda. It belongs to the north-west branch of the Indo-Aryan languages.

Sinhalese. Natives of Ceylon other than Veddas. They began to come from the mainland in the sixth century B.C.

Siwash. Indian tribe of Vancouver I.

Slavonic Languages. One of the chief groups of Aryan tongues. It comprises three sections; eastern, including Great Russian, Little Russian (Ukrainian or Ruthenian), and White Russian; western, with Polabian, Wend, Czech (Bohemian), and Polish; southern, with Serb, Slovene, and Bulgarian.

Slovaks. Western Slav people. They formerly formed part of the Austrian Empire, but are now an element of Czechoslovakia.

Slovenes. Yugo-Slav people of Carniola, north of the Croats. The name is perhaps derived from slovo, speech, meaning the people who understand each other.

Sobo. Group of Edo tribes formerly subject to Benin. They live in the creek system of the Niger delta, but usually away from the immediate neighbourhood of the water, which is occupied by Shekri or Jekri, a tribe allied to the Yoruba.

Somali. Name given to an Hamitic tribe of the eastern horn of Africa, said to be derived from the words: so mal, fetch milk. They themselves distinguish two peoples in their land, the Asha or true Somali, with two great divisions, both claiming descent from certain noble Arab families, and the Hawiya, who are reckoned as pagans, but this distinction is religious, not racial. Some of the groups are said to be Semitic in type, though it is not clear what is meant; the type is very variable owing to Arab and negro blood. The hair is ringlety and not so thick as that of the Abyssinian and Galla; it is at times quite straight; the forehead is rounded and prominent, the nose straight as a rule, the head fairly long. Intellectually and morally, they stand lower than the Galla, owing to the greater influence of Arabs and Abyssinians.

Sorb. Alternative term for Wend (q.v.).

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South-western Tribes. Group of American Indian tribes characterised by dependence on agriculture, the use of masonry, the loom, pottery, etc. They domesticated the turkey, use a grinding-stone instead of a mortar, and men, not women, cultivate the ground and weave cloth. Their pottery is decorated in colour.

Soyot. Turko-Tartar people of the Sayan-Altai border country, probably no more than a sub-tribe of the Uriankhai.

Spaniards. Inhabitants of Spain, who, as a rule, speak Spanish but use Galego, a form of Portuguese in Galicia, and Catalan, allied to Provençal or southern French, in Valencia and Catalonia, while the non-Aryan Basque is spoken in the western Pyrenees. We know but little of the earlier population of the peninsula. In the Neolithic period the skull was everywhere predominantly long. In the Early Bronze Age the population of Granada was very mixed in type. It is probable that a long skulled type had reached southern Spain from Africa. In the early metal ages there came by sea to Huelva and other mines people of an Alpine type, lured by the mineral wealth; others came in from France at the end of the fourth century B.C., when Celtic speech seems to have been introduced; their union with the earlier Iberians originated the so-called Celtiberians. Before this time the Carthaginians had settlements, Cadiz being one of the chief, but it does not follow that they affected the racial type.

It is uncertain how far the Roman domination brought about any change, but when, in the fifth century, the flood of invasion from central Europe swept over the peninsula, the Nordic types included under the names Vandals, Goths, Suevi, etc., cannot have left the type unchanged, at any rate in the north and north-west. In the south the eighth century saw the coming of Berbers and related peoples from north Africa, who added other long-headed types. At the present day the Spaniard is, in the main, long headed, except in Huelva on the Gulf of Cadiz and in Cantabria from Corunna eastwards. The Spaniard is prevailingly and strongly brunette in complexion but fairer types occur also, especially in the north-west.

Stoney Indians. Same as Assiniboin.

Subuano or Subano. Indonesian tribe of the Philippines (Mindanao).

Sudanic Languages. Tongues of negro Africa other than Bantu. They fall into two main divisions: Semi-Bantu, which classifies its nouns by means of prefixes or suffixes according to no rule clearly defined at the present time, but which must have been originally connected with the meaning, one class being assigned to human beings, another to liquids, etc. The second group, held together by community in word roots, has no well-defined type of syntax; its members are often far nearer Hamitic forms of speech than to other Sudanic languages; in its most extreme form the Sudanic language is isolating and almost monosyllabic.

Suk. People of eastern Africa allied to the Nandi and Turkana, but of composite origin with at least two different elements. The name is said to be a Masai word; they call

themselves Pokwut. They fall into two sections, pastoral and agricultural, the former in the Kerio valley, the latter on the Elgeyo escarpment. They have been much influenced by the Nandi. Unlike the Turkana they do not seem to be very fertile, and children are often sickly. They are unintelligent, but honest, vain and exceptionally generous. The men wear no clothing at all and the women very little. In addition to the Hamitic element, they seem to have, like the Akamba, a short-headed type, which must represent the remnants of a pygmy stock.

Sundanese. Inhabitants of West Java, of much the same type as the Javanese proper, but slightly shorter.

Swahili. Bantu-speaking people of east Africa in the neighbourhood of Zanzibar, whose tongue has become the commercial language of much of east Africa. The word properly means "coast people," and connotes descendants of Arab settlers by native women of various tribes, chiefly Bantu. There is no uniform Swahili type; complexion and features vary indefinitely, even in one and the same family, one having woolly hair, another silky, straight hair. The Bantu groundwork of the language seems to have been Pokomo, but Arabic has largely contributed to its vocabulary; both sounds and grammar are much simplified compared with ordinary Bantu tongues.

Swanetians. One of the smaller Georgian peoples, whose history goes back thousands of years. There seem to be two types, one blond and light-eyed with a longish face, the other darker with a broader face. They differ from other Georgians in build and character, being less good-looking and appearing rude and sly.

Swazi or Waswazi. Section of the south-eastern Bantu-speaking peoples, closely related to the Zulu. They are often termed Kafirs, or Kafirs, from an Arabic word meaning "unbeliever."

Swedes. Inhabitant of Sweden, speaking a tongue of the Scandinavian section of Teutonic languages. From early Swedish graves we get both long and short skulls, the latter of Alpine type, but the long skulls are some of the Mediterranean type, some, on the other hand, lower in proportion to the height, these being the two elements from which the Nordic race has apparently been compounded. In Neolithic times we find relatively large numbers of Alpine and Mediterranean folk who are, curiously enough, less conspicuous in the Danish islands; it has been suggested that they came to Sweden by sea from the British Isles. With the coming of the Iron Age these types are displaced by a long-headed people with broad noses, which were at an earlier period prominent in Mecklenburg. As in the case of Denmark we have little information on which to go for the next two thousand years. In our own day the area north and west of Stockholm is one of the great reservoirs of the fair, long-headed, tall Nordic type; in southern Sweden long headed and round headed folk are about equal in numbers, and a darker complexion and hair usually goes with the shorter head. In the north of Sweden there

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is a strong Lapp element which no doubt goes back to very early times.

Swiss. Inhabitants of Switzerland, who speak as their mother tongue either German, French, Italian, or Romansch. They are short in stature and usually dark, but there are blonds in the open country between the Jura and the Alps. They are probably everywhere round headed, as they were from the twelfth to the seventeenth centuries.

Tagal. Tall, strong tribe of Borneo of predominantly Indonesian type.

Tagalog. Philippine tribe of the neighbourhood of Manila.

Tagbanua. Tribe of the Calamianes Islands in the Philippines. They are short, with abnormally long legs, black, frizzly or wavy hair, and short, flat nose. They are a docile and timid people, but excellent workers.

Tai or Thai. Large group of tribes of south China and Indo-China, who speak Siamese-Chinese languages. If we except a few unclassified remnants of tribes, and perhaps the Lolo, they seem to be the earliest traceable inhabitants, and began to move down from the Yang-Tse valley four thousand years ago. The largest tribe is known as Tho; they are of moderate height, with about 5 ft. 7 in. as a maximum; their hair is long and coarse, black to rusty in colour, the skin yellow, more or less deeply bronzed according to exposure. Their eyes are somewhat Mongoloid, but in the projection of the jaw and lower part of the face they present a feature incompatible with pure Mongoloid descent and suggestive of negrito influence. In youth the Tho is quick to learn, but in later life he becomes sluggish and lazy, a result due in part to the use of a special kind of tobacco. They live in pile huts.

Tajik. Tall, round-headed people of the east of Persia. They are mainly sedentary and agricultural, and divided into hill and lowland groups; the former are called Persivan ("of Persian speech") or Dikhan ("peasants"), while the latter are a Persianised people who originally spoke Galchic. The Tajik are probably the Dadicae of Herodotus; it is possible that they are mentioned by Ptolemy. They are tall and brown or white, with ruddy cheeks, black or chestnut hair, fair eyes, long, well-shaped nose, and oval face.

Talamanca. Tribe of Costa Rica, speaking a Chibcha tongue.

Tamil. Language of the Dravidian family, spoken in the south of India and the north of Ceylon. Some Tamil-speaking castes appear to be long headed like the Palli, Parayan, and Vellalla, while in others the round-headed type almost predominates. It is the oldest, richest, and most highly-organized of Dravidian tongues; the literary form is called Shen (perfect) and the colloquial Kodum (rude). Both Tamil and Dravidian are corruptions of Dranida.

Tanala. Madagascar tribe of negroid type who live in dense forests, whence their name. Arab origin has been attributed to their chiefs, but they do not differ in physical type from their subjects.

Tangut. Peoples of south-west China of several different types, some Mongoloid, some non-Mongoloid.

Tapiro. Negrito people of New Guinea, living at the source of the Mimika river. They are lighter in skin colour than the surrounding Papuans, some being almost yellow, and thus differ widely from other negrito peoples. In stature they range from 5 ft. to 5 ft. 4 in., and the skull is very variable in shape, a sign, as a rule, of mixed blood; the nose, too, is very variable in its proportions. Their pile dwellings are copied from those of their neighbours.

Tarahumare. Tribe of Mexico who live in the mountainous area of the north. They are of a light chocolate brown colour, and powerfully built.

Taranchi or Ili - Tartars. Turkic people who migrated to Russian Turkistan when Kulja passed under Chinese rule. They are close kinsmen of the Sarts, but give their women more freedom and are chiefly agricultural in pursuits. They are among the least Turkic of all Iranian Turks, and are now strongly Persianised. They are probably descendants of the old Uigur of eastern Turkistan and overlaid an originally Caucasian population with a culture of Perso-Hellenic type.

Tarasco. Tribe of Mechoacan, Mexico, who call themselves Purepecha. They are a brave and upright people in their natural state, but easily offended and unmanageable in their fury. With strangers they are reserved and suspicious, but kind and hospitable to each other. The women delight in ornaments of all sorts; they carry a child slung between their shoulders. The Tarascans make lacquer at Uruapan by cutting out the wood in the required shape and laying the lacquer on with the finger.

Tartar or Tatar. Term originally applied to a central Asiatic people now extinct. It has been transferred to the Western people known as Turks, and is applied collectively to the Turkish tribes intermixed with Mongols who have perhaps a strain of the old Tartar blood in them.

Tartar Languages. Group of Turko-Tartar, including Kirghiz, Bashkir, Nogai, Kuman, Karachai, Kara-Kalpak, Meshcherak, and Siberian.

Tasmanian. Extinct natives of Tasmania, related in certain directions to the negrito but not of pygmy stature. Half-breed descendants of the Tasmanians survived the last pure bred native, who died in 1877, and preserve to our own day in their descendants at times an almost pure type of this isolated and primitive people.

Tavastians. Western Finns, who call themselves Hemelaiset (lake people). They have rather broad, heavy frames, small and oblique blue or grey eyes, towy hair, and white complexions, without the ruddiness of the Germanic peoples. In temperament they are honest, but somewhat vindictive and sluggish.

Teda. Negroid people of the Sahara, north of Lake Chad in the Tibesti Range. They are practically the same as the Tibu and are related to the Kanuri, speaking a language of the same group. They are the Garamantes of classical authors. Mixed with the large negro factor is a short-headed element which may represent an earlier pygmy

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element. Though they are very black, they are non-negroid in respect of hair character, which is wavy or curly; their noses also are aquiline, and the lower part of the face does not project.

Tehuana. Zapotec tribe of Mexico, dwelling in Tehuantepec.

Tehuelche. Natives of Patagonia, renowned for their great stature, ranging from 5 ft. 8 in. to 6 ft. They subsist mainly on the flesh of the guanaco, but also eat horse flesh; they cultivate no vegetables. Their dwellings are leather or brushwood, and their characteristic weapons are lasso and bolas. The dead were buried in a sitting posture.

Telugu. Language of south India. It is spoken in the main by Dravidians under middle height with very dark skins and wavy or curly hair. Some appear to be long headed, but there are others with a strong, short-headed element.

Temne. Negro people of Sierra Leone. They speak a language of the coast group which has many words resembling those of Bantu languages geographically remote. They are a fairly tall people, lighter in colour than the Mendi and allied to the Landuman and Baga. They were one of the first tribes with whom Europeans came in contact and a detailed account of their religion has come down to us from the beginning of the sixteenth century. They live mainly on rice; their villages are exceedingly small, five hundred being a population of unusual size.

Tenggerese. Mountain people of east Java who differ from the Javanese in having long heads and broad noses, with wavy or even curly hair. They are perhaps descended, at least in part, from south Indian immigrants of the seventh and later centuries.

Thonga. Bantu-speaking people of Portuguese East Africa, on the Limpopo river; they are also called Gwamba.

Tibetan. A feature of the social organization of Tibet is polyandry; a woman is taken to wife by the eldest brother of a family, but he shares her with a number of other men who may be but are not necessarily brothers. This seems to be a result of the struggle for existence, making it necessary to limit the increase of population; it must, however, be remembered that the poor pastoral nomads of the northern steppes practise monogamy. The essential element in Tibetan religion is subjection to the priest or lama; lamaism has been imposed upon a form of Buddhism, and Buddhism itself is only a veneer upon more primitive pagan creeds. Tibetan worship is a mechanical system with the prayer-wheel as its main characteristic, the object of which is to baffle the evil spirits that belay man on every side. The Tibetan had been described as knavish, treacherous and subservient or tyrannous according to circumstances; but other observers display him as kind-hearted, affectionate and law-abiding. See Bhotia, Balti, Horsok, etc.

Tibeto-Burman Languages. Sub-family with three branches — Tibeto-Himalayan, Assamese-Burmese and Assamese-Chinese.

Tibeto-Himalayan Languages. Stock of Tibeto-Burman. It includes Tibetan, Himalayan, north Assam, Bodo, Naga, Kuki-

Chin, Meithei, and Kachin, through which a double line of relationship between Tibetan and Burmese can be traced.

Tiki-Tike. Pygmy tribe of the Upper Ituri, between the Congo and the Nile, the name being probably identical with that of the Atyo, usually known as Ba-Teke. They are nomadic and obtain from the Mangbettu or Momvu fruits, weapons and bark cloth in exchange for game. They live in the shelter of rocks.

Tinguian or Itneg. Pagan mountain tribe of north Luzon. They are head-hunters and cultivate rice.

Tlinkit. (1) American-Indian tribe of the west coast of Alaska. They are a tall, round-headed people of a pale-brown or yellowish colour, and, like the Haida, famous for the totem posts erected in front of their huts. (2) Group of tribes, also known as Kalosh or Kolush, on the islands and coast of north-west America. They depend largely on the sea for subsistence, but are also hunters. They are skilled in canoe building, in the working of stone, and in the making of blankets, etc.

Toba. Tribe of Bolivia, between the Pilcomayo and the Bermejo. They are tall and a little darker than the Chiriguano. They depend entirely on hunting and fishing.

Toda. Small tribe of the Nilgiri Hills. They speak a Dravidian language, and are of rather more than medium height, well proportioned and stalwart, with a narrow nose, regular features and an extraordinary amount of hair. The women are somewhat lighter in colour than the men, and are said to be of a warm copper hue. In the case of the great majority the skull is long or very long. The most important element in their life is the buffalo, which is tended by men; women are excluded from the dairy and even from the paths assigned for certain purposes such as the approach to the dairy for the man who goes to feed or milk the buffaloes. A woman has more than one husband, and they are often brothers; the one who performs a certain ceremony with a bow and arrow about two months before the child is born becomes the father for all legal and social purposes, of that child. In olden days it was the custom of the Toda tribe to kill female children, and it is to this that their marriage custom is no doubt due.

Tomak. Bulgarians who have embraced Mahomedanism.

Tomutes. Turkish people in the neighbourhood of Khiva.

Tonga. Bantu-speaking people who live to the west of Lake Nyasa. There is another people of the same name near Inhambane on the coast.

Tongkingese. Peoples of Tong-king fall into two groups, Annamese in the south, and a congeries of tribes in the north, including Tai, Man, Meo, Lolo, and the ancient La-tchi.

Topa. Name given to the Portuguese of Pondicherry.

Toraja. Wild tribe of Celebes. They are of varying complexion, some yellow-brown, others brown-black, and the hair is sometimes wavy; as the nose is broad and flat it is

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possible that there is a Mongoloid element superimposed on an aboriginal strain. They are described as simple, truthful, honourable and hospitable, patient in suffering, and grateful for kindness.

Tsu. Formosan tribe of the south central mountains. They were formerly head-hunters and still preserve the skulls in the communal house known as Khuva, which serves as a sleeping house for the young men. They are of a non-Mongoloid type, with long, straight hair and straight eyes; the lips are thin; they knock out some of their teeth.

Tuareg. Saharan people of Berber stock, known to the Hausa under the name of Asbenawa from the Asben oasis, which they invaded in 1515. Their own name for themselves seems to be Imoshak, and their language is Tamoshak. There is a considerable negroid element in the lower ranks of the population, but the Tuareg, who dominate the western and central Sahara, differ from the northern Berbers chiefly in respect of stature, which is extremely tall; in this they resemble the Nilotes and some of the Chad tribes.

Tugeri or Kaia-Kaia. New Guinea people noted for their head-hunting propensities.

Tukano. Tribe of the Amazon area, who are deadly foes of the Desana. A typical Tukano is round headed, with eyes usually horizontal and a good-humoured expression; the nose is broad with wide nostrils and the hair wavy and sometimes almost curly. Fishing is the chief occupation of the men, and the women cultivate the fields. They have an assembly house in which men and women take their meals, but at different times. In many places animal food is hardly used, but they are great frog eaters. Their language belongs to the Betoja group.

Tungus. Neo-Siberian tribes allied to the Goldi, Manchu, Orochon, etc. They seem variable in type, being shorter and more predominantly round headed in the south; the hair is straight; the eyes are often without the Mongoloid fold. They are probably the same as the Tung-hu, of Chinese annals. The type has been described as essentially Mongolic, with some admixture of Turki characters, but little reliable information is available. They are daring hunters, cheerful even in the deepest misery, of gentle manners, proud and upright, obliging without being servile. They are for the most part Shamanists.

Turanian. Term used linguistically as an equivalent to Ural-Altaic; but also applied in an ethnological sense. The name Turan is Asiatic; Tura is mentioned in the Avesta, the sacred book of the Old Persians, where Tuirya is used of the countries now called Turanian, the people of which were enemies of Airya. Turan is one of the names applied to what is also called Tartary, though it is not known to the Asiatic Turks. Some philologists have spoken of a South Turanian group of languages, meaning thereby Tamulic, Malayic, etc.

Turcomans. Turki peoples of Bokhara, Khiva, and Persia together with a small number in the Caucasus. In religion they are all Mahomedans; linguistically they

belong to the Jagatai division. A large number are still nomadic horse breeders; they are forbidden to marry outside their own people, and, as there are more men than women, there are large numbers of bachelors, in some places they number twenty-seven per cent. of the population. In culture as well as physique they may be reckoned with the Iranians.

Turkana. People of east Africa on the west of Lake Rudolf. They are reputed to be the tallest of the human race. In one district they are said to average 7 ft. in height; the allied Suk do not exceed 6 ft. 6 in. They depend for sustenance upon fish to some extent, but are mainly a pastoral people. They seem to come near the Nilotic negroes in physical type; their language is classified as Niloto-Hamitic. They have a smaller non-negro element than the Masai or even the Baganda.

Turki. People of central Asia. Their stature is above the average, and they have a very round head, elongated oval face, eyes non-Mongoloid but with an external fold in the eyelid; thick lips, somewhat prominent nose. They are essentially nomadic; the Turk who takes to agriculture has been deeply modified by inter-mixture.

Turki or Turko-Tartar Languages. Of these there are three groups: Jagatai, Tatar, Turkish; the two former are more closely related to each other than to the third.

Turkic Tribes. Group including Yakut, Kirghiz, Uzbek, Turcoman, etc. They are of medium stature and yellowish-white complexion, with short high head, elongated oval face, straight and rather prominent nose. Probably they are allied to the Ugrian peoples.

Turkish Language. Speech of the western Turks, consisting of the following groups: Derbent, Azerbaijan, Crimean, Anatolian, and Rumelian, the last two constituting Osmanli.

Turko-Iranian. Group including Baluchi, Brahui, and Afghan, a broad-headed people with abundant hair and fair complexion.

Turko-Tartars (Russia). The following tribes come under this head: Kazan Tartars, Tartars of the Crimea and Taurida, Kirghiz, Nogai of Stavropol near the Caspian, Bashkir of Orenburg. It is possible that the Bashkir were originally a Finnic tribe who were later Tartarised.

Turks. This people may probably be identified with the Tu-kiu, whose name is mentioned in the sixth century; but three thousand years ago the Hiung-nu mentioned by the Chinese as their neighbours on the north-west must have been their ancestors. When the Great Wall of China was built more than two thousand years ago these Hiung-nu had to turn westwards. Soon after this most of the Turkic tribes of central Asia were united under the Hun-nu Empire; it is probable that Hiung-nu and Hun-nu are the same. They were probably the Huns of some centuries later who were on the Volga in A.D. 275, and ravaged Europe in the fifth century; another section advanced on India in the following century. The Hun-nu, who moved westwards, had as their chief element the On-Uigur. The Togus Uigur remained

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in Asia, and were subdued for a time by the Tu-kiu, afterwards assuming the leadership themselves.

Tuscarora (hemp gatherers). Important confederation of Iroquois tribes of North Carolina. The Tuscarora, in New York, are still governed by chiefs, who are, however, no longer responsible to the clan. Like other Iroquois, they traced descent in the female line and had also women chiefs. In olden times they stuck prisoners full of small splinters and set them gradually on fire. They were passionately fond of gaming.

Tush. Georgian people, mainly on the north of the Caucasus.

Twi, Agni-Twi, Tshi or Otyi. Group of tribes of the Gold and Ivory Coasts. They speak allied languages which show some signs of having been taken over by non-negroes. It is probable that they came from the east.

Tynjur. Name of a people of Nubia, and also of a section of Shuwa Arabs southwest of Lake Chad, who are, however, possibly not of Arab descent at all, though they speak Arabic. Tradition says that they came from Tunis, and they say that their forefathers were once rulers of Wadi.

Ukit. Tribe of nomadic hunters in Borneo. They are a slender, pale-skinned people, grouped in small communities, who live on what they can find in the jungle, and barter from friendly settled people iron implements, etc., in return for rubber and camphor.

Uled Nail or Ouled Nail. Aures tribe of Berbers.

Ural-Altaic Languages. Family the existence of which is not universally accepted, including Mongol, Finno-Ugrian, Turkish, Manchu, and Samoyed.

Urdu. Form of Hindi that uses many Persian words and Persian script.

Uriankhai or Uriangut. Turanian Turks near the Sayan mountains. They are sometimes called Soyot, but the northern section call themselves Tuba. They seem to be a mixed people with much Mongol blood, but some authorities have classed them as Samoyed mixed with Turks. They are the most successful reindeer breeders known; some depend on hunting and fishing. They breed horse, yak, and reindeer for draught purposes in a way that suggests a combination of Mongol, Turk, and Tungus.

Uzbegs. Turkic people of Samarkand, Bokhara, etc., allied to the Kipchak of Ferghana. The Uzbegs are the ruling class of their land, occupying the same position as the Osmanli farther west. They seem to take their name from Uzbeg Khan of the Golden Horde of the fourteenth century, and are a mixture of Turkic, Iranian, and Mongol with some predominance of the former element. They are exchanging nomad life for a sedentary one, and their customary law is being replaced by written law. Though they make use of clay and wood houses, their old felt tents are still to be seen, especially in summer. They seem to have much in common with the Kazaks or Kazak-Kirghiz. They are probably peoples who escaped from Turkic rule in the thirteenth century to go back to a nomadic life; this drove them to constant war with the Mongols, who possessed

the steppes before them. There is a proverb, "Where the hoof of the Kataghan's horse arrives, there the dead find no grave cloth and the living no home." The Kataghan are a tribe of Uzbegs.

Vai. Tribe of the Mandingo group on the coast of Liberia and Sierra Leone. They possess their own system of writing, invented in the nineteenth century by a native. They are of the usual Mandingo type, but have a rather larger, short-headed element; in stature they are rather shorter; it is probable that they are mixed with tribes who previously occupied the coast area.

Vedda. Primitive tribe of Ceylon, classed with the pre-Dravidians. They stand about 5 ft. high, and have wavy, sometimes almost curly hair; the skin colour varies enormously from yellowish brown to deep brown-black. The head is long and narrow, and the nose only moderately broad, depressed at the root, and never really flattened. All trace of their original language has been lost. They adopted, in the first place, a primitive form of Sinhalese which, by paraphrases, was transformed into a kind of secret language, and now the archaic words are being replaced by modern Sinhalese. They are divided into wild Vedda, living in caves, village Vedda, and coast Vedda, the two latter having undergone considerable foreign influence. The coast Vedda speak of themselves as Verda. In temperament they are grave but happy, honest and hospitable; their only weapon is the bow and arrow, and the iron-tipped arrow is their only tool. The language is Sinhali, borrowed from their Tamil neighbours, but it is strongly modified; they have only one word to express number, and do their counting with sticks. Hunting, honey, and the cult of the dead are the three most important things for the Vedda, but the wilder sections put their dead in caves and simply abandon them.

Visayan, or Bisayan. Philippine tribe called Pintados by the Spaniards, from their custom of body-painting. They are probably of the prevailing round-headed type.

Vlach, Wallach or Wallachian. People of Wallachia. The word has been derived, without much evidence, from the same root as Wales, Walloon, etc., as applied to Celtic peoples by Slavs and Germans. There are also Vlachs in the population of Czechoslovakia.

Voguls. Ostyak name of a people who call themselves Manzi. They are a Ugrian people, closely related to the Ostyaks, of small stature and longish heads, with long, blond hair and grey or blue eyes, flat noses and round faces. They are a hunting people, melancholy, timid, and indolent in disposition.

Volta Languages. Group of languages of the Semi-Bantu zone, spoken in the northern territories of the Gold Coast and French Niger territory, including Mole or Mossi, Grunshi, Dagomba, etc. They fall into a number of sub-groups, and differ from the major type of Semi-Bantu tongues in using a suffix instead of a prefix in the noun classes.

Vonum. Group of uncivilized tribes in the mountains of central Formosa, where they

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often live at great elevations. They were formerly head-hunters; women carry burdens on their backs with a band over the head. Mongoloid traits are not conspicuous, and it is possible that they are primitive Indonesians.

Votyak. Eastern Finnic tribe which left the Urals about fifteen hundred years ago for their present home between the rivers Kama and Viatka. They are chiefly heathen, and worship Immar, god of heaven, to whom they still offer, it is said, human sacrifices. They are of short stature, with blue or grey eyes, a straight nose, and blond or red hair. They are not robust.

Wa or Vu. People of Burma, some of whom are head-hunters, speaking a Mon-Khmer language. They are short and broad, with bullet heads, square faces, and heavy jaws. The nose is on the whole prominent and very broad in the nostrils; the eyes are round and well opened, and the complexion is dark in the case of the wild Wa. They surround their villages with a rampart 6 ft. or 8 ft. high, with a ditch outside and a tunnel entrance. In character they are brave, energetic, and industrious, especially in cultivating the soil; beans are the staple food.

Wabanaki. North-eastern section of Algonquins, including Passamaquoddy, Penobscot, Abenaki, Micmac, and Delaware or Lenape.

Wadigo. One of the so-called Nyika tribes of the hinterland of Mombasa, related to the Wagirama, etc., and speaking a Bantu language. They are a shortish people, some men not exceeding 5 ft. 2 in., and it is clear from the variation in head shape that there is a distinct pygmy element among them.

Waganda or Baganda. Inhabitants of Uganda. The form Waganda is of Swahili origin. They vary greatly in features and build, some being thoroughly negro in type, others with faces that have been compared to those of Romans; some stand over 6 ft., others barely 5 ft.; the upper classes have silkier hair, but it is black and woolly in all; the complexion varies from copper-colour to jet-black. They have been called the most advanced of Bantu-speaking tribes, are careful of their appearance and of their homes, courteous in manner, and hospitable to guests. Unlike other Bantu-speaking peoples of eastern equatorial Africa, they neither knock out teeth nor mutilate their person in any way; they do not even pierce their ear-lobes. They are divided into a great number of clans, which appear to differ from each other in build or in features, so that it is possible to distinguish at sight members of certain clans, though they have been intermarrying for ages. The Uganda house differs in type from that of any other people of negro Africa, with its lofty roof and vast framework of palm midribs or sticks extending right down to the ground, with openings cut away to serve the purpose of doors in front and back.

Wageia. Bantu-speaking people of the south-east shore of Victoria Nyanza. They are remarkable for their finely developed figures, and appear to have a Nilotic element in their blood. The men go completely naked, but wear large straw hats with great tufts of feathers in them.

Wahabi or Wahhabi. Mahomedan community of Nejd, named after Abd el Wahhab. They have representatives in Mesopotamia, India, and Africa.

Wahehe. Mixed people of Uhehe, East Africa. They are composed of the remnants of tribes conquered in the nineteenth century by the Wahehe proper. Tall, with regular features of non-negroid noses and strikingly light complexion, they are brave and terrible warriors, and take their name from their war-cry, "Hehe, he, he!" Burton saw a tribe whom he calls Wahehe, but they do not appear to be the same.

Wahima. Negroid people of Uganda. Usually tall and long headed, with small hands and feet, they have sometimes almost European features and differ from the average negro tribe in the length of the neck, but their hair is hardly distinguishable from that of the pure negro. They are the aristocracy of Unyoro, the cattle herdsmen of Uganda. The form Bahima is more correct than Wahima, Wa being the Swahili form of the plural prefix.

Walloon. (1) Number of dialects of north French, spoken in the southern part of Belgium; (2) the name of the people who speak Walloon. There is a Walloon element in the population of Kent. The people of the Ardennes plateau are just under medium stature, dark complexioned, and on the whole short headed; the same type, but with a more pronounced shortness of head, is found in some of the coastal provinces of Holland; even in Friesland the same type is found. The earliest remains, of the Old Stone Age, show a long-headed people, who were replaced in the Neolithic period by a short-headed people which does not seem to have been identical with the Alpine stock of central Europe. Belgium thus formed a notable contrast to both France and the British Isles, and it seems likely that this stock explains the head shape of the people of the Ardennes.

Wambutte. Pygmy tribe of the Ituri Forest, Belgian Congo.

Wandorobo or Andorobo. Nomadic people of the Masai country, who have attached themselves to the latter as helots. They speak a dialect of Nandi, but their physical type shows them to be of very mixed descent. They tend towards short stature, and in facial type some seem to resemble Bushmen, whose kinsmen they may be. Their name is Masai, and means "poor." They call themselves Asa.

Wankonde or Nkonde. Bantu-speaking people at the north end of Lake Nyasa, whose name seems to mean "people of the plain." They include the Awakukwe, Awawiwa, and other tribes. They assert themselves to be nearly related to the Wamaraba near the coast. They are very dark and usually tall, but there seems to be a tendency to bowleggedness among them. They lead an easy life, and both men and women are said to be comparatively good-looking. They are cheerful, harmless, and intelligent, but superficial and unreliable. They cannot be called lazy, though they are indisposed to exert themselves for gain.

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Wanyamwezi. Tribe of Uganda made famous by the travels of Livingstone. The name means "children of the moon."

Wapisiana. Savannah-dwelling tribe of Guiana, speaking an Arawak language. They are taller than most tribes, with refined features. They are great traders, and in their canoes they use a peculiar form of paddle with perfectly circular blades.

Wapokomo. Bantu-speaking tribe of the Tana valley in the north-east of British East Africa. They are cultivators of the soil and also hunters and fishermen; they seem to be related to the Wasanye, for both tribes bury their dead in the forest instead of following the usual Bantu custom. They seem to be of mixed origin, and even in the same family children vary in colour from black to "red."

Warramunga. Central Australian tribe living in the Murchison Range. Both men and women are considerably taller than in the Arunta tribe to the south. A feature of their customs is the practice of pulling out the hair on the forehead and upper lip.

Warrau or Warraw. Coast people of Guiana, forming an independent linguistic group; they are short and, though thick set, their muscular development is not great. They lived in the mud and were essentially a dirty people. They practise plurality both of wives and husbands. They were the great canoe builders and formerly lived in pile dwellings and even now, after their removal to higher ground, the old custom is kept up.

Wasania or Wasanye. Tribe of British East Africa. Though possibly not allied to the Pokomo, they have some customs in common with them. They live on the middle Tana and support themselves by hunting and fishing.

Watuta. Name of the Angoni (q.v.).

Waunga. Negro tribe of the swamps south-east of Lake Bangweolo, Central Africa.

Wayao or Yao. Finely built Bantu-speaking tribe of Rhodesia and British Central Africa. Their original home was in the Unango mountains. They are a tall people, with heads that seem round compared with the Anyanja.

Waziba or Baziba. Bantu-speaking people of the west shore of Victoria Nyanza. They are industrious, good humoured, and happy, of remarkably good physique, and simple in their requirements. They wear a curious costume of fibre threads and are also remarkable for their method of burying their chiefs, who are placed standing in a deep narrow pit, with the head peeping above ground. The head is watched by sentries for two months and then pushed down into the earth. Unlike most negro peoples, they care little for music and dancing. In olden days no man was allowed to wear a beard.

Wazir or Waziri. Mahomedan people on the frontier of Afghanistan. Living in wild and inaccessible country and giving continual trouble, they have plenty of cattle, but cultivate only strips of soil along their mountain streams. They are related to the Afriki, and belong to the Pathan group who talk Pushtu.

Welsh. Inhabitants of Wales descended from Welsh-speaking ancestors. In the moorlands we find dark, long-headed people, of

average stature and ruddy complexion. In parts of south Wales is found a powerfully-built stock, with broad heads and faces, square jaws, and dark complexion; another type, dark, bullet headed, and thick-set is found in the Montgomeryshire valleys. Finally, there is a fairer type found in Pembrokeshire, on the borders much taller than the other types, and a darker variety along the cleft from Bala to Towyn. In general, however, there is not so much racial difference between England and Wales as is commonly supposed. The Welsh language does not date back more than some two thousand five hundred years. *See* English.

Wends. Slav people of the Lausitz in Germany. They have been sometimes confused with the Veneti; their name has not been explained, but it has been suggested that they inherited it from the Venedi, who were on the Vistula some time before the Christian era. They are also termed Polabs, from po, by; Labe, Elbe.

Wepsian. Language spoken on Lake Onega, in the government of Olonets and elsewhere. They are called Chuds by the Russians, and further south Chuhars, but these are used of various Finnic peoples. Wepsian is a name taken from the Novgorod people of this language. They leave agriculture to the women and children; some men occupy themselves with fishing, but they are by preference journeymen masons. Their life is exceedingly primitive; the whisk is used in the place of the churn, which is unknown; there are no spinning wheels, and the canoes are dug-outs propelled by a single oar. The word Chud applied by the Slavs to the Finns is said to mean giant as well, and we may perhaps see in them the tall people who in the Norse Eddas are called Jötuns.

Worgaia. Australian tribe of the Central Group, located to the east of the Warramunga.

Wyandot. Synonym for Huron.

Yakut. Turkic tribe of eastern Siberia. They are dependent on the reindeer, but have to supplement this means of subsistence by fishing, etc., as their pasture area is limited.

Yami. Inhabitants of a small island south-east of Formosa. Described as a mixed people with some Malayan elements, they do not stand more than 5 ft. 2 in., and are yellowish-brown in complexion. Some are of Malayan type, others show negrito traits, but the hair is not frizzled. Their boats are said to have a close resemblance to those of the Solomon Islands, and this suggests some strain akin to the people who imposed on the inhabitants of Melanesia the language of Indonesian origin spoken to-day. The head varies from very round to very long.

Yaqui. Important section of the Cahita tribe which dwelt on both banks of the Lower Yaqui, Mexico. They belonged to the Pima family and were allied to the Maya, though the two tribes were not on good terms. They seem to be an industrious people and are employed as farm labourers and sailors; they are good pearl divers; on the other hand, they are given to alcohol, gambling, and stealing. In 1903 they numbered about 20,000; their present numbers are unknown, as in 1906-7 the Mexican government planned

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to deal drastically with the hostile Yaqui and deported thousands of them to Yucatan and Tehuantepec, where a changed environment is likely to have affected the deportees.

Yezidi. Short-headed people of western Kurdistan. Often with straight hair, much hair on the face, a very short high head, swarthy white skin and a narrow, generally aquiline nose, they are allied to the Kurds and are noted for their devil worship and their cult of the peacock.

Yao, Wayao or Ajawa. People of Nyasa who originally lived nearer the coast but were driven away by tribes coming from the north. They are of better physique than their Anyanja neighbours, but vary considerably in height, some being over 6 ft. They have a great reputation as strong carriers. The women wear a ring in the upper lip, a custom borrowed from the Anyanja, who have now given it up.

Yolof, Jolof or Wolof. Sudanic-speaking people of western Africa between the Senegal and the Gambia. They are tall and extremely black, but very good-looking.

Yoruba. Originally the name of a single tribe of an allied group, to all of which the name is now applied; Egba, Jebu, etc., are sub-divisions. They extend from the sea coast to the Middle Niger and differ from surrounding tribes in their tall stature and comparatively slender build. They number about 2,000,000 and are great traders. The Yoruba country is remarkable for its large towns, some of which are said to have nearly 250,000 inhabitants, and for the absence of dialects in the language. They have tribal heirlooms in the shape of bronzes that can be shown to be two thousand five hundred years old. Secret societies play a very important part in their life. They are also known as Nago or Aku.

Yuracare. South American Indian tribe to the south of the Moxos. Their name means "white"; they are of light colour with a yellowish tinge, of tall stature with an average of 5 ft. 6 in., oval faces, and small horizontal eyes.

Zapotec. Mexican tribe which, at the time of the Spanish conquest, occupied the present state of Oaxaca on the Pacific side. They are, as a rule, markedly short headed.

Zulu or Amazulu. Bantu-speaking people of south-east Africa. Arriving in their present location at a comparatively recent date, coming from the north, they developed some marked peculiarities of language. The Zulu were an exceedingly warlike people of splendid physique. At the end of the eighteenth century they were a small tribe, which was united by a famous chief named Tshaka with the Abatetwa, and soon turned into a people organized for war. Tshaka drove the Basuto into their mountain home.

Zuni. Pueblo tribe of the south-west area of North America.

Zyrians. Finnic people of moderate stature, with round heads, straight noses, and blond or chestnut hair. They are of strong and graceful build and have the reputation of being skilful and unscrupulous traders.



FINE ASIATIC WOMANHOOD

As the Caribs shown in page 5326 may be regarded as perhaps the finest type surviving of the old American strain, so the Bugis of the island of Celebes now represent the Malayan stock at its best

Photo, S. P. Lewis

DISTRIBUTION OF RACES

By Professor G. Elliot Smith, F.R.S.

The ethnographic atlas to which this article serves as an introduction has been edited and revised by Professor G. Elliot Smith, F.R.S., with the assistance of Dr. Charles Hose, to enable the reader to see at a glance the disposition and boundaries of the nations and the distribution of the various branches of the human family. As many ethnographic problems still await solution and many races are mingled, the delimitation cannot be absolute; but this atlas and Mr. Northcote W. Thomas's Dictionary of the world's races together form the handiest and most comprehensive conspectus of the peoples of all nations ever compiled.

IT is impossible to represent upon a map the exact geographical distribution of the members of the different human races with even an approximation to accuracy. For there has been racial admixture in every region of the world; and in most regions, especially of Europe, Asia, and America, the mingling of people of different racial origins has been so widespread that, in the case of any individual, only rarely is it possible to state that he belongs wholly to a definite race.

Hence, in the maps that are submitted here, racial boundaries are shown in Africa and some of the outlying areas in Asia and America; whereas in Europe and the greater part of Asia and America the distributions are based mainly on language, and in some cases on more or less arbitrary political subdivisions.

Racial Distribution and Language

Ireland affords an example of the latter. So far as the racial ingredients of its population are concerned, Ireland should not be differentiated from Britain. Then, again, the vast majority of its people use the English language, so that, if chief importance is assigned to the linguistic factor in plotting out the distributions, only certain very limited areas in the west where Erse is spoken should be distinguished from the English-speaking area which forms the bulk of the island.

In the map, however, neither racial nor linguistic considerations are given chief consideration, but the political subdivision into Northern Ireland and

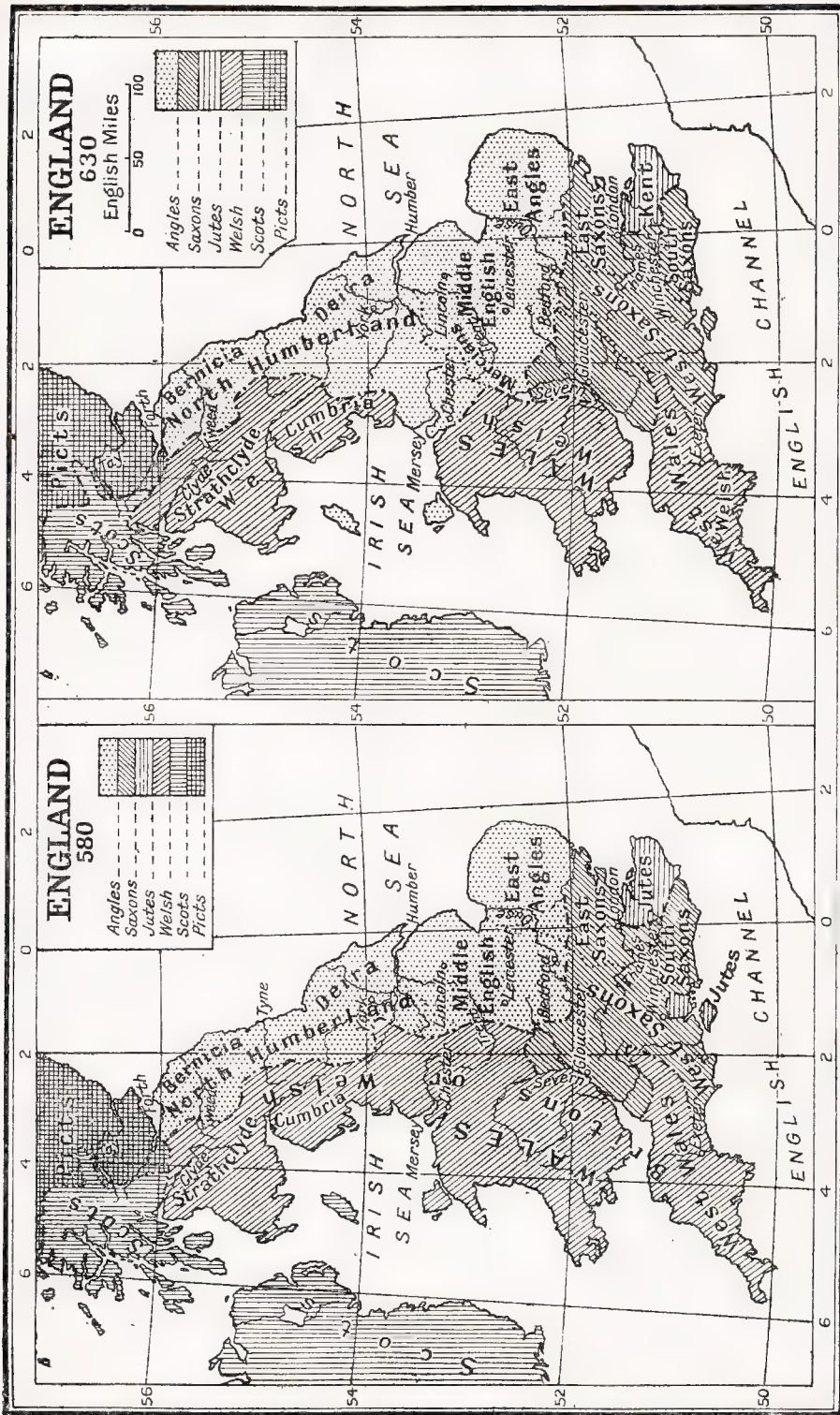
the Free State is roughly indicated. There is a certain measure of justification for this procedure, as it emphasises the essential kinship of the people of Ulster with the southern Scottish population.

The population of Europe, to which the misleading name "Caucasian" is sometimes applied, is composed mainly of three races; and although it is improbable that any of these three originated in Europe, the distinctive names Nordic, Alpine, and Mediterranean, usually applied to them, refer to their geographical location in Europe.

Ancient Nordic Colonies

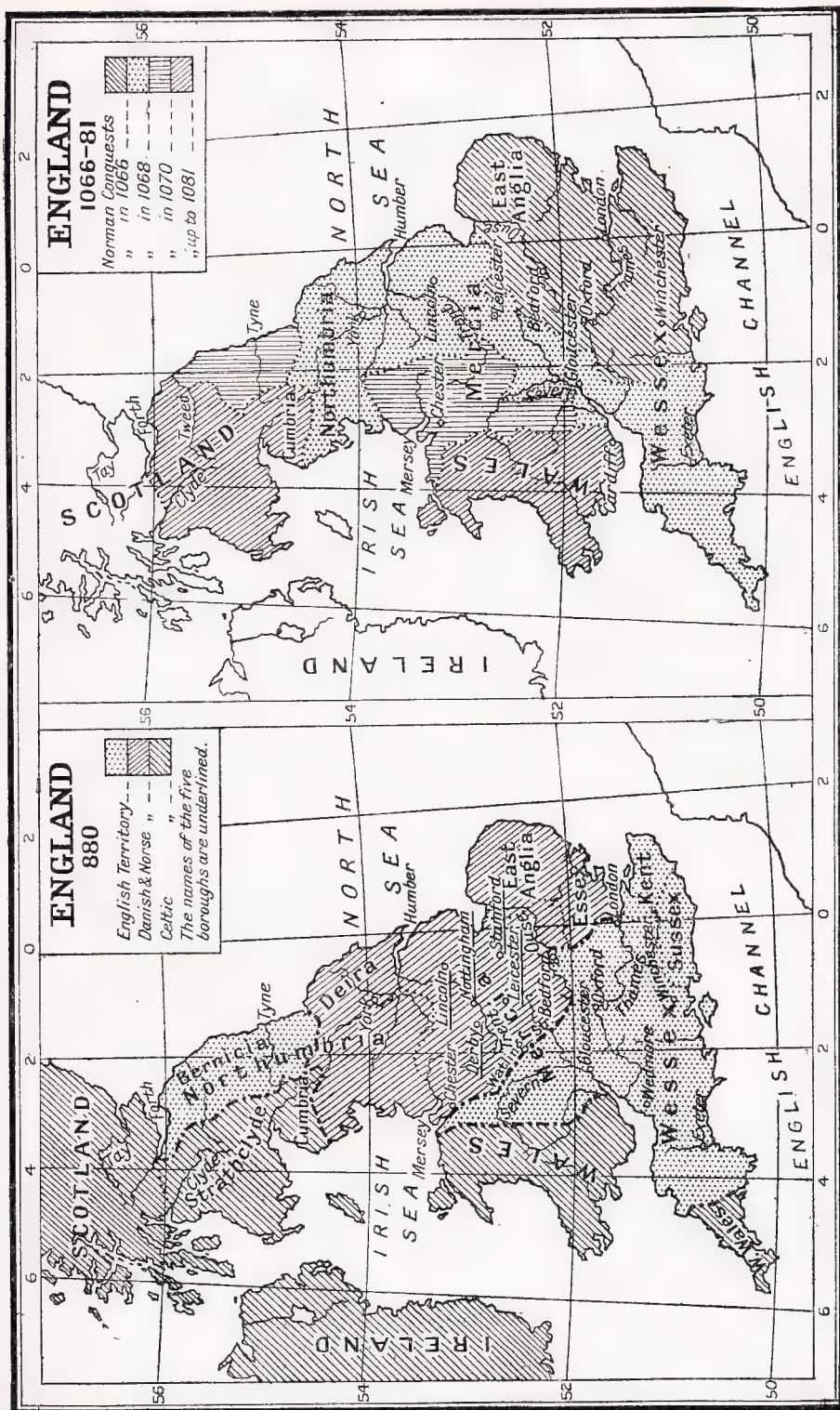
The range of each of these races, however, extends far beyond the limits of Europe. The Nordic race is characterised by fair hair and blue eyes, and is found in its purest form in Norway, but it is also the obtrusive ingredient in a large part of the population of the British Isles, Northern Europe, and certain regions of north-western Asia; but ancient colonies of this race are found in most parts of Europe and the northern and western parts of Asia, as well as in North Africa; and in modern times a large part of the European populations of North America, Australia, and New Zealand belongs to this race.

The Mediterranean race has occupied the coasts of the Mediterranean Sea, European, Asiatic, and African, since prehistoric times, but it also enters largely into the composition of the population of western Europe and the British Isles and is the main element in the Iberian and Italian peninsulas. But



BRITISH RACIAL ORIGINS SHOWN IN HISTORICAL MAPS: THE WESTWARD ADVANCE OF THE ANGLO-SAXONS

On the left, the map of England shows the invading races, Angles, Saxons, and Jutes, with a firm footing in the east of the country, the result of 130 years of conquest. The map on the right shows England at the period when Northumbria, in consequence of Edwin's victories, was the dominant kingdom



ANGLO-SAXON CESSION OF ENGLAND, TEMPORARILY TO THE DANES, THEN PERMANENTLY TO THE NORMANS
 On the left is shown the division of England between the Danes and the Anglo-Saxons, as fixed by the treaty between Alfred the Great and Guthrum; the Danes securing the north-eastern portion of the land. The map on the right shows successive stages in the conquest of England by the Normans under William I.

Distribution of Races

it is also the chief ingredient in the population of northern and north-eastern Africa, of Arabia, southern Persia, and the so-called Dravidian people of India, while, with considerable admixture, it is also found in Indonesia and Polynesia.

Alpine and Mongol Races

The Alpine race is found not only in the region of the Alps, Switzerland, Savoy, northern Italy, Tyrol, etc., but also in southern Germany, Brittany, the Balkan Peninsula, Russia, Asia Minor, Syria, Turkistan, etc.; and as an element in the mixed population of most parts of Europe, Polynesia, and America (both ancient and modern). The Turkic people, which used to be included in the Mongolian race, really belongs to the Alpine race, and such Mongolian traits as individual members of this people reveal are the result of intermingling with Mongols.

The Mongol race includes the Chinese, Tibetans, Gurkhas, the Burmese, Siamese, Annamese, Malays, the Mongols, Manchus, Koreans, Japanese, and such Siberian tribes as the Tunguses, Kamchadals, Koryaks, Chukchis, and Yukaghirs; but the Yakuts, Ostyaks, Samoyedes, Finns, Lapps, Kirghiz, Uzbeks, Turcomans, Turks, Bulgars, and Magyars, in spite of frequent admixture of Mongolian blood, really belong to the Turki branch of the Alpine race. The American Indians were derived from a primitive branch of the Mongolian race with a not inconsiderable admixture of Alpine (Turkic) blood.

Colour Schemes of the Maps

In the map of Asia the regions occupied by the Tamils in southern India and Ceylon, and the Telugus, Gonds, and Santals in India, are represented as a uniform dark sepia colour called in the key Dravidian. The chief ingredient of the people who speak the Dravidian language in India (and the same tongue is spoken by the Brahuïs in Baluchistan) belongs to the so-called Mediterranean race intermingled with a minority of

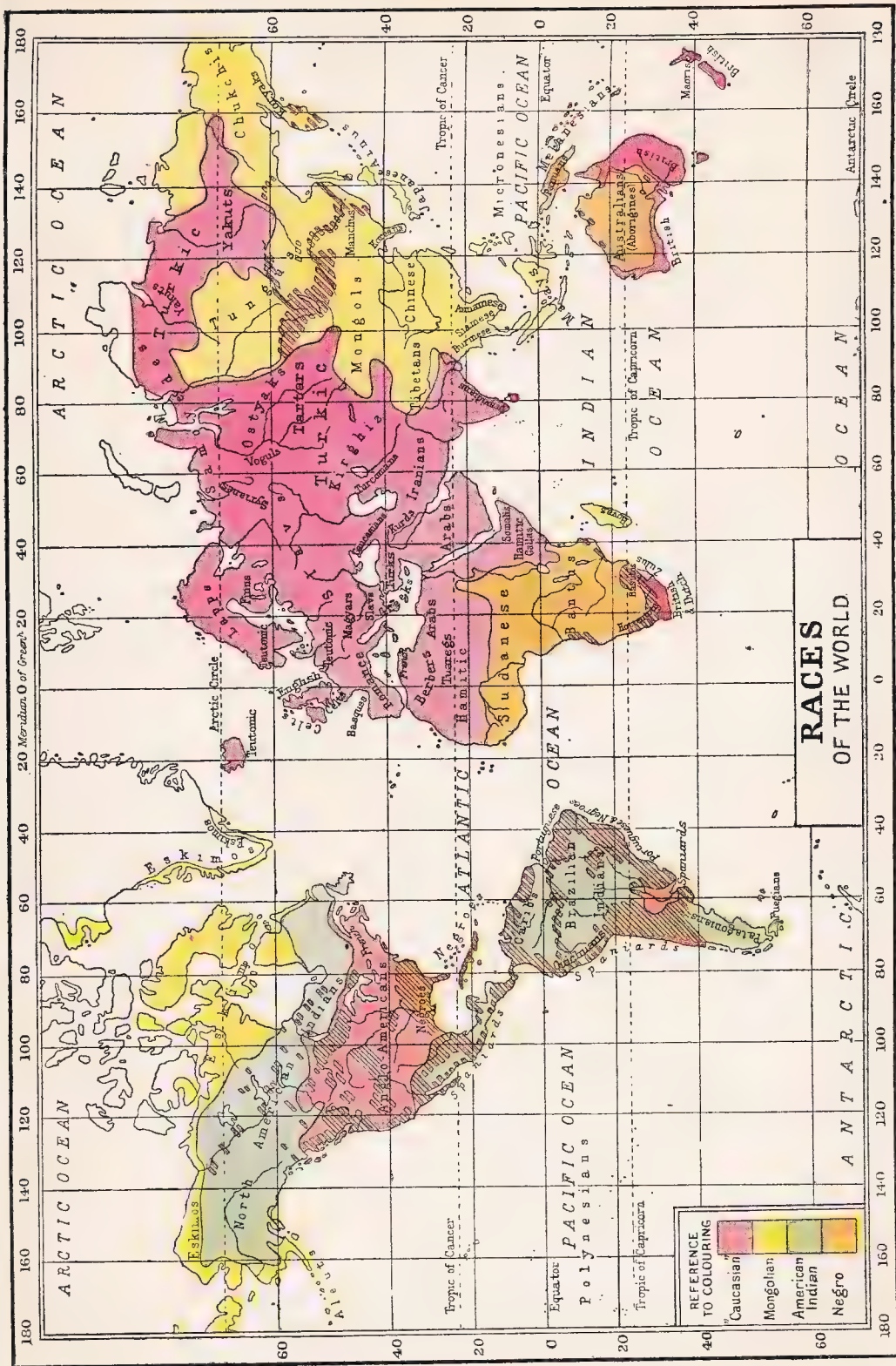
Proto-Australians and negroes. The Proto-Australian element predominates in some of the jungle tribes of southern India, in the Veddas of Ceylon, and in some of the peoples of the Malay Archipelago; but the aboriginal population of Australia includes the vast majority of this most primitive race of the human family.

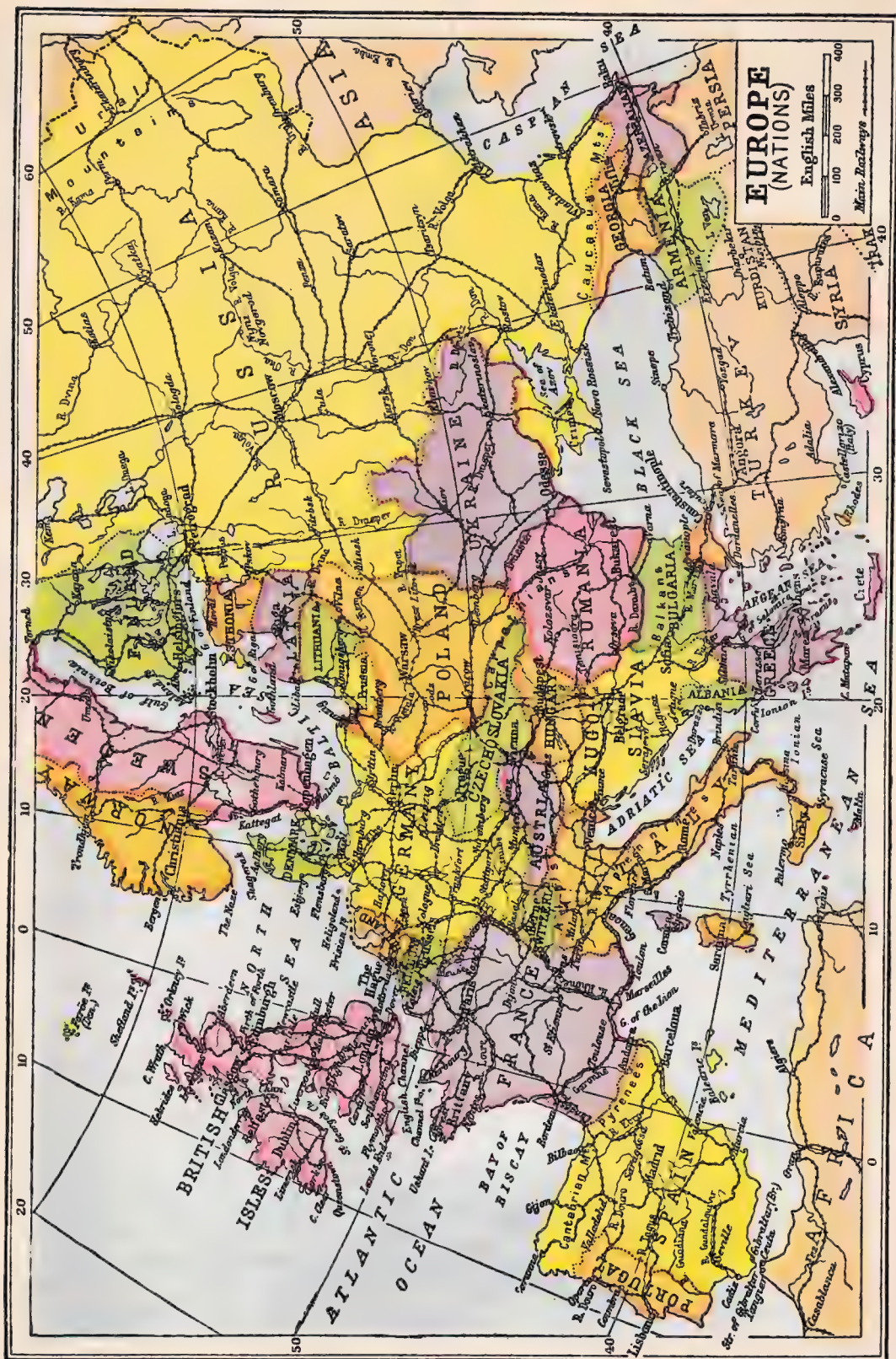
The black population of southern India, however, probably contains a definite strain of negro blood, of both the pygmy and taller varieties. For the negroid population of Melanesia, New Guinea, the Philippines (Aetas), Malaya (Semangs), and the Andaman Islands perhaps made their way from Equatorial Africa, the probable home of the race, to these eastern centres of colonisation.

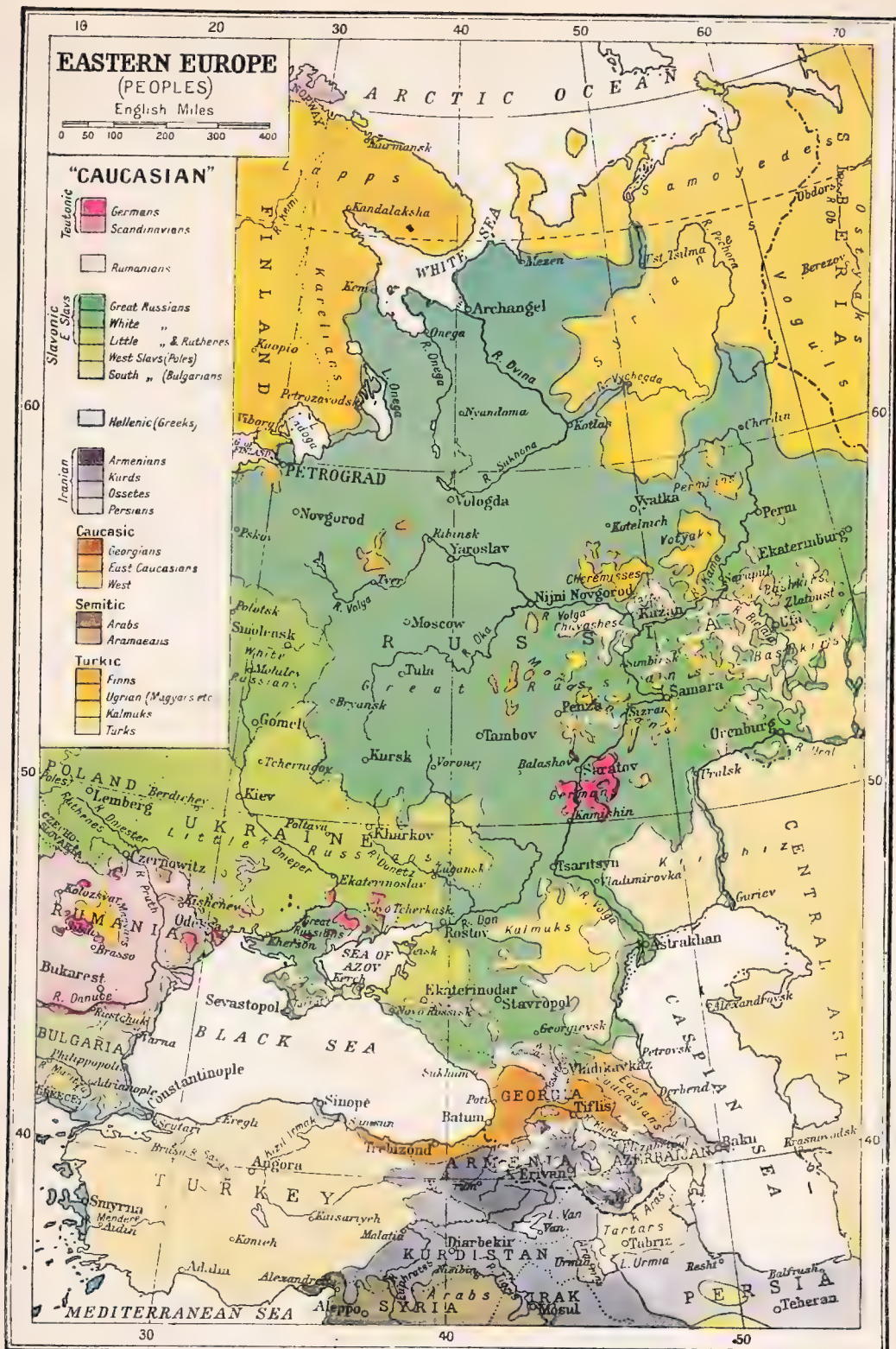
Africa, Asia, and America

The distribution of the different tribes of the negro race is shown in the map of Africa. The areas occupied by the pygmies (Akkas, Bambutes, and Batwas) are shown in brown, and by the more specialised pygmy negroids (Bushmen and Hottentots) in a lighter shade of brown. The domain of the taller negroes is shown in green, the Sudanese negroes as a band (coloured light green) from West Africa to the Nile, and the Bantus farther south (from the Welle River north of the Equator to the Transvaal and Natal).

It is not known for certain when America was first colonised, but it is commonly assumed that when Europe was in the Neolithic phase of culture, possibly not more than three thousand years ago, people belonging to a Proto-Mongol strain mixed to some extent with Proto-Alpines, crossed the Bering Strait from the north-eastern extremity of Asia to reach America, and in course of time occupied the whole continent from Alaska to Cape Horn. The Eskimos represent another branch of the Mongol race, who spread throughout the greater part of the fringe of the Arctic, including America.















GENERAL INDEX

Specially Compiled by Monica Gillies

The appended general index to the seven volumes of *PEOPLES OF ALL NATIONS* has been so planned as to afford instant reference to the pages in which every country, tribe, or race is to be found. Every subject is arranged under its specific heading, in alphabetical order. The reader specially interested in ethnography is advised to consult also the "Dictionary of Races," by Mr. Northcote Thomas, in pages 5327-5372.

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END OF VOLUME VII.

The United States

I. Contrasts of American Life & Character

By Hamilton Fyfe

I.

Problems of Racial Fusion and Mass Sentiment

THE American nation has been made upon a novel plan. Its members have flocked from all parts of the earth in order to join a society which offered them benefits unattainable in the lands where they were born, abundant work, and the chance for every man to draw the full profits of his industry and enterprise.

A nation thus formed offers a specially fruitful field for study. Into what Mr. Zangwill named the Melting-Pot have gone all the strains of the Old World to be added to the aboriginal North American Indian strain. What is the result of the mixture to be? Perhaps it is too early even to guess.

Until the drawing together of the population which the Great War effected there scarcely existed an American nation. By far the larger number of the citizens of New York were foreign-born. In a city like Cleveland the foreign-born accounted for eighty per cent. of the population. Milwaukee was reckoned the third largest German city in the world. There were districts in many cities where only foreign languages could be heard. Hundreds of newspapers were published in German, Italian, Russian, Hungarian, Yiddish, and other alien tongues.

Peril of Unrestricted Immigration

For many years the flood of immigrants had poured in without check. The prevalent feeling was that the country needed population before anything else. Nothing was thought of but filling up the empty spaces. The inflow of new citizens brought profit to many interests. No heed was paid

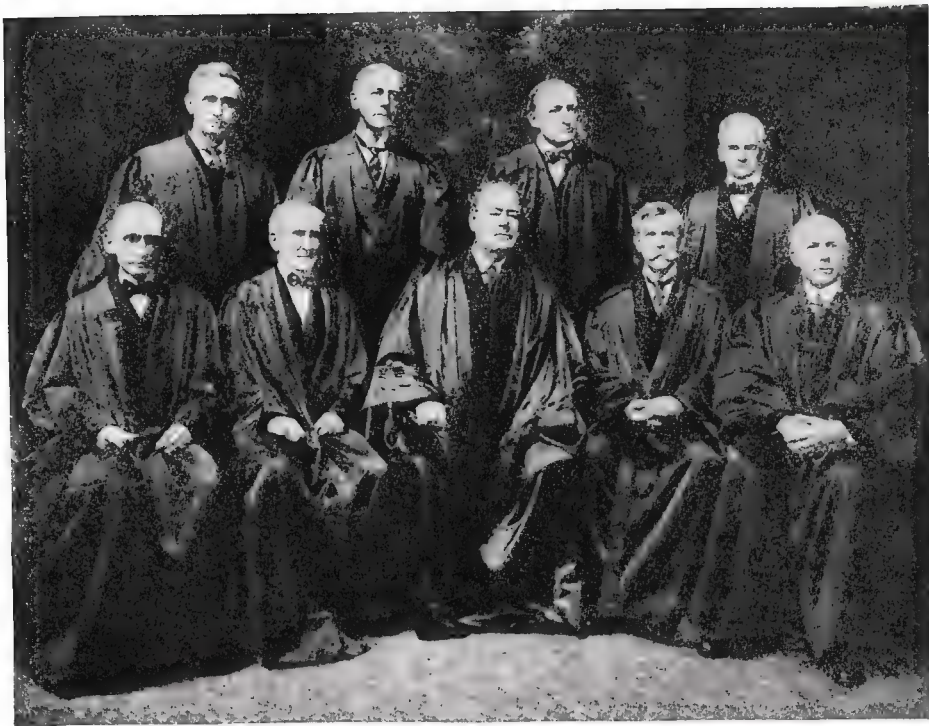
to the few voices which were lifted up to suggest that the United States were swallowing more people than they could digest.

The upheaval in Europe gave these few a hearing. The danger of vast blocks of population remaining more attached to their first than to their second Fatherland was acutely impressed on the public mind. The necessity of teaching many recruits the Army words of command before they could obey their drill-sergeants proved how faulty the process of digestion had been. It was not so much a nation which had been brought together as the materials for a nation.

Anglo-Saxons now in a Minority

The war did more to fuse these materials and to breathe a national spirit into the heterogeneous masses inhabiting the United States than twenty years of peace could have done.

Although the Dutch settlers in New York State and Pennsylvania, the French in Louisiana, and the Spaniards in California left traces which still endure, the basis of the North American population was for more than two centuries British. The founders of the colony which became an independent Republic carried with them across the ocean the spirit of British law, the British ideals of liberty and justice. These were embodied in the constitutions of the Republic and of the states which composed it. A common language and literature, a common familiarity with the English Bible, a common ancestry and tradition, kept the American people Anglo-Saxons for a long period.



LEARNED AND UPRIGHT INTERPRETERS OF THE CONSTITUTION

At the head of the Federal judicial system in the United States is the supreme Court of Justice which sits at Washington from October to July every year. Created by the Constitution, it is now composed of nine judges nominated by the President with the concurrence of the Senate and irremovable except by impeachment. Above political strife, its impartiality has never been questioned

Photo, Brown Brothers

Up to the middle of the nineteenth century those who were not of British blood were an inconsiderable minority. Even up to the eighties the British element predominated. After that date the stream of immigration gathered force: In a generation the population nearly doubled. Now it is the Americans of British stock who are a minority.

The geography of the continent and the manner in which it has been colonised seem to split it up into separate regions, each with its own interests and each inhabited by people with characteristics of their own. In the east manufactures and shipping are the wealth-producing industries. The south makes its money out of cotton. The middle west grows grain; its prosperity has been built up on golden crops of wheat and maize (which the Americans call "corn"). Farther west cattle-raising, mining and timber have made

many men millionaires and spread a high level of general comfort. The Pacific Coast supplies itself with almost all that it needs.

Already there are one hundred millions of people inhabiting these different regions, distinct not only by reason of natural features and resources, not only by varying racial tendencies and economic interests, but also by reason of climates as far opposed as those of Norway and of Spain. Travelling in fast trains you find that the journey from one end of the country to the other consumes between four and five of your nights and days. To attempt to establish and maintain a sovereign state as large as this is an experiment. The only state that has been comparable with the American in size and population was Russia under the Tsars. That came to grief because it refused to move with the movement of the human mind. Whether

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democracy, the rule of the people, can accomplish what could not be done by autocracy, or rather by bureaucracy, the rule of officials knit together in a closely-guarded and powerful caste, is the most interesting problem of our age for those who agree with Pope's precept that "the proper study of mankind is Man."

Man has tried many methods of government, but none which in complexity was comparable with this.

What makes possible the application of democratic federal authority to so huge an area is that this authority only concerns itself with such matters as are truly national. If the United States had been unlucky enough to adopt the same system (or want of system) of

parliamentary government which still exists in the British Isles, it would long ago have broken down. It is only the management of local affairs by local bodies which permits the national legislature and executive to deal with truly national affairs. The forty-eight states in the Union have their own legislatures, their own executives, and these are, within limits, sovereign bodies which can say "Yes" or "No" to measures which touch most intimately the social life and conditions of the people within their borders.

This system of differing laws in forty-eight districts varying in size from the sixty square miles of Columbia to the 260,000 square miles of Texas (omitting the 590,000 square miles of



PRESIDENTIAL ADDRESS TO CONGRESS AT WASHINGTON

Crowds flock to the Capitol when the President delivers an address to Congress. While not permitted to initiate legislation, he can emphasise its necessity in any direction, and as supreme controller of foreign affairs and official head of the administration, his pronouncements are of weighty importance. Ninety-six Senators and 435 Members of the House of Representatives compose the Congress

Photo, Bureau Evolving



WHEN PARTY SPIRIT BURNS WITH BRIGHTEST FLAME: NIGHT SESSION OF A POLITICAL CONVENTION

American political organizers have an accurate understanding of the psychology of crowds and in the stage arrangement of political meetings exert nothing likely to contribute to the unanimity of large audiences when the time comes for them to pass resolutions and to vote. An impressive spectacle is afforded by the conventions held in great centers, in numerous halls, gaily with hoisting and brilliant with arc lamps and packed with serious rows of voters with all eyes turned on the flag-waving platform where political orators work the spell that still charms the audience to acquiescence in their party policy.

Photo, Eugene Seidman.



NEW YORK PLEASURE SEEKERS FLOCKING TO THE PLAY
 Theatre follows Theatre in the vicinity of Broadway between Madison Square and 42nd Street, and this stretch comprises the theatreland of New York. The fine Metropolitan Opera House stands between 39th and 40th Streets and a little higher up is the Broadway Theatre, a home of comedy and light opera, outside which this great crowd is waiting for admission to a matinee

Alaska) seems at first glance to be likely to prove in practice inconvenient and irritating. It does not in fact work out thus, save in rare instances. It might suggest also to a hasty critic that there would be great difficulty in reconciling these different laws running in so many "water-tight compartments" and that friction would be frequent between the state and the national powers.

It must be remembered, however, that the states in the Union are not "water-tight compartments." They are not bound to the federal system by merely legal or political ties. The real tie which keeps the United States

together is the citizen, who is at the same time a citizen of his state and also a citizen of the Republic as a whole.

He votes for the state governor and for members of the state legislature; he also votes for a President of the United States and for a member of Congress. Thus he is constantly reminded that there are matters which concern a wider orbit than that of his state. He cannot think only of local interests. He is compelled at regular intervals to give his attention to the national point of view. In theory he chooses for state affairs the men best fitted to handle them, and for national affairs those who are capable of taking a wider survey.

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Actually, until the last few years, he has been in the habit of accepting without reflection the candidates selected by party leaders and of voting both in state and national contests upon narrow party lines.

Politics — municipal, state and national alike—form a far more insistent part of American life than of life in the British Isles. To begin with, there are more elections, and there are a greater number of people to be elected. Almost every official must present himself to the electors and ask them to choose him. Even judges are under this necessity.

Politicians and the Popular Will

In one election at Philadelphia the voters had lists presented to them containing four hundred names. They were supposed to pick out the men whom they considered most worthy. What they did was to vote a solid "party ticket"; that is, a list drawn up by a party, not with a view to good administration, but to reward persons who had done useful party work.

Until lately the same party lines prevailed at all elections; or perhaps it would be more correct to write, the same appearances of party lines. For in truth there is so little real difference between the principles of the Republican and the Democratic parties that they have hard work to make their programmes look unlike each other. Politicians in the United States are not leaders of the people, but followers of what they believe to be the popular will.

Big Business and Public Opinion

Besides following the popular wishes, American politicians as a rule pay deferential attention to the voices of the big interests. In some states railway interests were known to be the real force behind the administration and the legislature. In California this position was occupied by the Southern Pacific; in New Hampshire by the Boston and Maine Railway. The revolt against the

predominance of business men intent solely upon increasing riches and cynically contemptuous of the public was brought to a head by the formation of the Progressive party and has made a good deal of way since then.

But the history of the prohibition of alcohol in the United States as a national measure proves that the captains of finance and industry are able to guide American opinion in what appear the most unlikely directions.

The advocates of Prohibition would never have persuaded the representatives of the people to agree—on July 1, 1919—to the suppression of all drinks containing alcohol if the big interests had not come to the conclusion that more work could be got out of the men and women who worked for them if they were deprived, or persuaded to deprive themselves, of alcoholic stimulants.

The Power behind Prohibition

That Prohibition was hypocritically advocated by employers for their own ends was admitted even by Mr. Samuel Gompers, President of the American Federation of Labour. In a report which he wrote for the judicial committee of the Senate he pointed out that wealthy employers who advocated compulsory abstinence for the working class had spent huge sums in stocking their own wine-cellar.

It was by the efforts of women that the Prohibition issue was in the course of forty-five years made a live issue in American politics. During the year 1873 seventy women met in a chapel at a small town called Hillsboro in Ohio, and after prayers marched through the town to the drug-store of a certain William Smith, who sold whisky. They begged him to give up selling it. They prayed aloud for William Smith. Then they went to other drug-stores and made the same appeal. Two of the whisky-sellers promised to sell it no more. That was the beginning of the campaign against alcohol. Thus arose the Women's Christian Temperance

Tribal Types of North American Indians



All the potent physical characteristics of his people appear concentrated in this magnificent old representative of the Siouan family.

(From Smithsonian Institute.)



*Manly fortitude is their most characteristic virtue ; vain yet valiant,
the bravest of the Indian braves delights in bibs, beads, and baubles*

Plicks: Henry Brothers



*His fine face is full of the repose unknown to his Kiowa forebears,
so zealous in defending their hunting-grounds from white trespassers*

Photo, Smithsonian Institute



Pride of race is writ in the stern features and regal bearing of this Sioux chief and his squaw, seen in the ceremonial dress of their tribe

Photo: Nant H. Bennett



She is an Ojibwa maiden, of the great Algonquian stock, gentle and soft-eyed as the lovely Laughing Water of Longfellow's famous poem

Photo, Brown Brothers



The Hopi Indians, of Shoshonian blood, hardy hunters of plain and prairie, are some of the most skilled craftsmen of aboriginal America

From Lake Superior.



Native Justice of the Peace in the Blackfeet Reservation, he teaches his Indian brothers to bury the hatchet and smoke the pipe of peace

Photo: John G. Clark



The Blackfoot girls, trained to the saddle from infancy, know well the diverse paths of their habitat; by wilderness, and through the great forests they ride, the twisting peaks of the Rockies, bathed in mystery, rise in the background.

Photo. E. J. G. G. G. G.

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Union, which remained all through the chief moving force of the "crusade."

If the sellers of drink had not followed their own selfish interests, caring nothing for the harm they did and the wretchedness they caused, the flame of enthusiasm for the Prohibition movement would have died away. If they had taken warning when it started and had put their houses in order, selling good beer instead of bad whisky, they could have smothered it.

One result of the suppression of drink in 1919 was an enormous increase in the sale of ice-cream. This had been consumed in very large quantities for many years. Two gallons of it a head was the national consumption even before the country "went dry." This was about doubled within twelve months. In one city which had been accustomed to drink 300,000 barrels of beer yearly at a cost of £600,000 the quantity of ice-cream sold went up to 3,000,000 gallons, for which the public paid £800,000. The sale of sweets or, as the Americans call them, "candies," became also very much larger.

American Desire for Uniformity

Lord Northcliffe once chaffed the Americans upon their readiness to go in a mass in any direction that may be proposed to them. He playfully called them "white Chinese." It is this characteristic in them which accounts for such phenomena as Prohibition. They are more susceptible to what the hypnotists call "suggestion" than any other of the great nations, and when once they have become possessed by an idea, they are ready to carry it out fully, nor are they at all afraid of impinging upon personal liberty in doing so. They demand uniformity in regard to small matters as well as in the acceptance of the more important standards of conduct.

What can one make of a nation, many people asked with Mr. H. G. Wells, which tolerates so many iniquities, which has made divorce a farcical

process, which continues to look up to many persons, Benjamin Franklin for example, whose morals were of the worst, and yet, as in the case of Maxim Gorky a few years ago, falls upon a Russian ferociously because his domestic arrangements were—Russian?

Public Prejudice and the Press

The explanation I offer is that the great mass of the American people are very ignorant of foreign manners and customs, know very little about what goes on even in their own country, and imagine that the standards to which they are accustomed must be universal in their application. To this ignorance the American Press attunes its note. It believes that its readers expect moral indignation from them, and they take care to supply it, "good and plenty," as the American phrase goes. They, like the politicians, do not set up as leaders; they make it their rule to follow as nearly as they can what they believe to be the public desire.

The city populations are credulous beyond belief. They are hungry for sensation. They want some fresh thrill every day. The newspapers are, with of course some honourable exceptions, read for amusement, to pass the time, to get the stirring of interest or passion or emotion which the daily life in factory, office, store, subway or lift does not provide. Thus anything that is capable of exciting attention is written up with small regard for truth. "Sob-stories" are much in demand to draw the ready tear. Indignation of the frothiest kind is aroused by playing skilfully upon public prejudice.

Oratory and the Mass Instinct

There may be insignificant differences of opinion within certain well-defined and narrow limits, such as the difference between Republicans and Democrats. There may even at moments in the life of the nation spring up divisions which seem to waken fierce animosities; an example of this was the Free Silver



CHOIR PRACTICE IN S. PATRICK'S CATHEDRAL, NEW YORK

New York became a Roman Catholic episcopal see in 1808, and an archdiocese in 1850. In that year the beautiful cathedral dedicated to S. Patrick was begun, to be completed in 1879, save for the Lady Chapel added in 1903. A large choir supplies the music for the services in this church, which in every respect is worthy of the high place it occupies in the Roman Catholic world.

Photo. Brown Brothers

issue. But it died away as quickly as it came into being. No one took it seriously. It was an election cry. There are no perennial political plants in the American garden. All are annuals, torn up when they have served their purpose and thrown upon the rubbish heap.

As one travels over the United States one finds the mass of people in all the cities talking about the same things, using the same phrases, making the same jokes. Business has the foremost place in their conversation; after that the topics which the newspapers put

prominently forward. Even the same slang is heard from one end of the continent to the other. Vast as are the distances, the people in all the cities of the Union are more alike than those of, say, Sheffield and Bristol, or of Marseilles and Lille.

It is to the mass instinct that appeal is made by the proceedings which attend the election of a President. There is little argument, but a great deal of oratory. Not the reason but the senses of the voters are aimed at by the clever electioneers. Processions are marshalled many miles in length,



EASTER SUNDAY CONGREGATION IN S. PATRICK'S CATHEDRAL

In S. Patrick's Cathedral, the Roman Catholics possess the finest ecclesiastical building in the United States. It stands in Fifth Avenue, between 50th and 51st Streets, a cruciform building of white marble in the decorated Gothic style, 400 feet long and 180 feet across the transepts, with beautiful spires and much good modern stained glass. Sitting and standing, 8,000 people can find place within it



CHURCH PARADE IN FIFTH AVENUE ANY SUNDAY MORNING

Six miles in length over all from Washington Square to the Harlem River, Fifth Avenue is famous especially for the long section known as Millionaires' Row, where the world's greatest plutocrats have their mansions fronting Central Park. Wide and well paved, and lined with palatial buildings, the Avenue is a parade ground for the wealth and fashion of the city, particularly on Sunday in the season

Photo. Bruce Freeman



NEW YORK'S DAILY STREAMS OVER MANHATTAN BRIDGE

Hundreds of thousands of people daily cross the East river separating Brooklyn, "the dormitory of New York," from Manhattan, the business borough, by ferry, by tunnel, and by the Brooklyn, Manhattan, and Williamsburg Bridges. These cars are passing under Manhattan Arch to the track on the lower deck of Manhattan Bridge, which has a footway and railway tracks on an upper deck

From Underwood & Underwood



NIGHT SHINES LIKE NOONDAY ALONG THE GREAT WHITE WAY OF ELECTRICITY-LOVING NEW YORK

New York is a city of late hours where with the aid of dazzling electricity night shines like the day. Broadway, when night falls, becomes the Great White Way, illuminated by the masses of theatres and restaurants spiced out in electric lamps, and its to-be-hungry splendour is leaping madly, crawling steadily, dancing feverishly and rising lightning flashes of flaming blazing popularity on to all manner of scenes. Under this electric phenomenon is an endless stream of motor vehicles moving up and down among retreating crowds of pleasure-seeking pedestrians.

Photo, James G. Thompson



BUSIEST CORNER IN THE HEART OF THE BUSINESS METROPOLIS OF THE UNITED STATES

There is no equal turnout and no equal description can convey a correct idea of the scene, the rush, and the press which are part and parcel of the outdoor life of the great city. Fifth Avenue is the chief thoroughfare, born a variety of accidents from the city, past the great styles, including Boston, Gothic, and a flavor of Usonian and Maroccan. The wide, well-paved avenue is lined with an endless moving throng of vehicles and pedestrians, and our photograph shows the new signal corner, installed near a steel street, whence street traffic is directed by New York policemen.

Photo, Henry Belding

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with brass bands and gaudy banners, with men in uniform, men in sashes, men in coloured capes or hats of unusual hue, men carrying scarlet or yellow umbrellas, floats (or platforms) on wheels bearing groups of allegorical figures. Trades send detachments in costume—bakers in white, broom-makers shouldering gilt brooms, glass-blowers carrying glass swords. As many as a hundred thousand have been known to march in such demonstrations.

Propaganda by Processions

George Stevens, the famous correspondent of the "Daily Mail," who watched one take five hours and ten minutes to pass the window where he sat in Chicago, wrote of it: "The eye was blinded with colour, the ear deaf with music, the head dazed with the effort to get it all into focus. There was more colour and more noise and more men than you could conceive were in the whole world—a world of brilliant bunting and brass and horses, and moving men, men, men, till you gave up and let it sweep over you and conquer you and absorb you, annihilated into its titanic self."

Influence of the Pilgrim Fathers

It is the demonstrative character of the Americans which distinguishes them from the race which sent out their ancestors to colonise Virginia and Massachusetts. By some the origin of it is sought in the admixture with the primal stock of Latin and Slav, of German Scandinavian elements. But it appeared before this admixture became considerable. Probably the Puritans who made New England, no less than the earliest Virginians, had a liking for outward show and spectacle. The Pilgrims even could not go to meeting on Sunday without a little ceremony. Their descendants have the same taste.

From Elizabethan and Jacobean colonists the Americans derived other of their still noticeable traits. In that age the English were of a material

habit of mind. It was only in his old age that Shakespeare indulged in fancy. His feet all through maturity walked the solid earth. Ben Jonson never left the concrete for the fanciful. All the dramatists who made England a nest of singing-birds, whether they supped on horrors or held up their mirrors at the angle of comedy, put all their ideas into material form.

Materialism goes with the demonstrative character. It means believing in nothing that cannot be apprehended by the senses. Tell a citizen of Chicago that there is a strong feeling in favour of some candidate among his fellow-citizens. "Is that so?" he says, and gives your assurance no further thought. Show him one hundred thousand men who are prepared to show their favour by walking in procession and dressing up: that makes an impression.

Meaning of "The Almighty Dollar"

The Americans have the reputation of being worshippers of money. They are supposed to care for business because they can make money by it. The truth is that they respect money simply because they respect the qualities by which it is earned. In itself they do not value it. No nation spends it more freely or more generously. I never met or even heard of an American miser. I cannot remember ever reading of one in fiction. The dollar is "almighty" in one way: it can purchase anything: or it may be more correct to say that there was a time when it could purchase anything. But it was never worshipped. Men who inherit large fortunes in the United States are not respected for their riches. They are despised, made fun of.

Dollars are the material proof of success. That is why they are valued. By the same token devotion to business is the one and only method by which most Americans can hope to show what stuff is in them. They long to prove their worth before the world. Success in business is their easiest road to the



AFTER THE UNVEILING OF THE NEW TRAFFIC TOWER IN NEW YORK

In the place of the old tower, considered an eyesore, this solid bronze traffic tower now rises its head in Fifth Avenue, in New York City. It is of handsome construction, being made entirely of ornamental bronze. The designer was awarded first prize for this admirable work of art, which undoubtedly helps to beautify the city's most famous thoroughfare—the centre of wealth and fashion

Photo, Kadd & Hefot



NEW YORKERS GATHERED IN BROADWAY AT NIGHT TO LEARN THE LATEST ELECTION RESULTS

One of the unforgettable sights of New York is Broadway at night, with the masses of its theaters and restaurants picked out in brilliant colors of electric light. Always animated, the great thoroughfare is never so packed with humanity as at election-time, when dense crowds gather about the offices of the "New York Times," near 42nd Street, to read the bulletins issued throughout the night of the results of the elections all over the country. Similar night scenes are enacted in every large city of the Union, so intense and universal is the political excitement.

Photo, Evans Studio



MAMMOTH PARADE OF THE GREAT BROTHERHOOD OF THE ELKS THROUGH THE STREETS OF LOS ANGELES
 Americans seem to have an insatiable passion for demonstrations, and here the purely spectacular point of view the procession organized by propaganda to celebrate their various movements seems nothing to be derided. — Los Angeles, the beautiful city of California, is a favorite venue for conventions of all kinds, which put enormous sums of money into the pockets of the citizens. Here is shown a stage action of a gigantic parade by the ELKS, one of the leading friendly societies in the U.S.A., founded in New York City by an English actor and now transferring more than 1,000,000 members.
Photo, Press Agency



CLAMOUR IN "PADDY'S MARKET" ON SATURDAY AFTERNOON

Its noise is the characteristic that most painfully affects visitors to New York. Electric railways ^{looming overhead} span iron pillars and beams ^{thrusting their rapid} over streets paved with granite blocks keep up an incessant din which in the congested driveways on the east side is intensified by the polyglot clamour of hucksters in the street markets, especially on Saturday afternoon

Photo, Henry Hoffman

attainment of their ambition. That is why so many of them give up to business the best of their lives. To them commerce is not merely a means to earn a living. It is through commerce that they express themselves; as the sculptor does in marble or the poet in verse. Their horizon is bounded by material achievement.

Is it unfair to trace something of this back to the Puritan stock? Were they not materialists in their way? They would not consent to any institution for which they could not find warrant in the Bible. What was written was

written. Unless it was down in black and white between the covers of Holy Scripture, they would have no part or lot in it. That was why they left England for Holland, and why later they sailed from Holland for America. They were determined to read the Word of God literally; they shunned all contact with those who would not do as they did. They could not be content even to live in the same country with "those that walked in darkness." Is it fantastic to trace back to the Pilgrims the American desire for uniformity, for a world in which all



MARKETING IN THE TENEMENT DISTRICT "WAY DOWN EAST"

Almost incredible overcrowding still persists in the tenement quarter of New York, perhaps the most densely populated spot in the world. In the small portion of Manhattan Island, south of 14th Street, and east of the Bowery, more than half a million people are herded together. Aliens from every land gather here, and their street markets ring with a bewildering confusion of tongues

(After Lumsden & Hadden)

accept the same standards of life, use the same expressions, and wear the same clothes?

Nowhere is fashion so powerful a slave-master as in the Land of the Free. At one time everybody will have their boots narrowed to a sharp point in front of the toes; at another all boots must carry a hideous large bump above the toes. The style of hat for each season, the cut of men's suits and women's "shirt-waists" (as they call blouses), even the shape of collars and the patterns of neckties are decreed. In summer all Americans up to fifty

wear identical costume, consisting of trousers supported by a narrow belt of leather, coat, no waistcoat, tie neatly secured to a print shirt by an unobtrusive "stick-pin." Very sensible, this dress, and worn with a pleasant regard for appearances. But sometimes one cannot help feeling that a shade more expression of individuality might be refreshing.

Nowhere has advertisement been more studied than in the United States, nowhere is it more effective. The two main lines of recommendation are these: (1) If everyone has it, can you be

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without it? (2) "There's a difference." The first appeals to the mass instinct, the anxiety to look and act and think and talk like everyone else. The second bases itself upon the hopeful, enterprising side of the American nature. When once an Englishman has settled down to some brand of tooth-paste, some make of bread, some kind of breakfast food, he sticks to it. No amount of advertising will tempt him away from it. The American is more open-minded. He is ready to believe that there may be something better, something "with a difference." He is inclined for adventure, for experiment.

That open-mindedness distinguishes American life in all its material aspects. Thought and sentiment must be fenced

round, they are fixed and immovable. Social behaviour must conform to certain standards. But against all that must be set the magnificent American refusal to be bound by what is usual in mechanics, in methods of business, in industrial organization, in all the material activities of existence. The Englishman's placid willingness to go on doing a certain thing in a certain way "because it has always been done that way" finds no counterpart in the United States, save in the region of the spirit and the mind.

Men who have heaped together vast riches by striking out with daring disregard of tradition into new and uncharted waters of trade, men even who in their business have employed



JUST TWO LITTLE PICKANINNIES

The little "black nigger children" of the South are happy enough in their native haunts, tumbling about the log-cabin in careless, instinctive play, and stuffing themselves with corn-cakes and sundry scraps of food. But the bigger "children" in the mill and field work like grown-ups—little stunted specimens of humanity, with hardship well large on their pinched features.

Flint, Brown Brothers



AMONG THE BLACK POPULATION OF THE SOUTHERN STATES

The Republic is doing much to ameliorate the condition of her nine million negroes—that vast alien body of African origin which presents so many difficulties to the state legislation. The negro, though in the United States, is certainly not of it; nevertheless, he is responding eagerly to educational influences, is growing more thrifty and reliable, and developing into a property owner

Photo, Brown Brothers

methods which are scarcely distinguishable from crime, continue to attend the church or chapel to which their parents took them as children, continue to profess the same attachments as their parents felt to the code of morality, the explanation of the universe, the meaning of life which that church or chapel taught in their childhood. In this direction "What was good enough for our fathers is good enough for us" remains the creed of the mass of American business men.

But if you asked them to apply that motto to their business concerns, you would be considered insane!

Together with the ingenuity of the Americans in devising new machinery, new arrangements for getting more quickly and more cheaply at what they want, there has been supposed to go a

"lack of thoroughness." This is a peculiarly English reproach. They certainly do not aim at the same high finish which is the mark of English workmanship. They decide what will serve for the purpose immediately in view; beyond that they do not go. Instances of this could be quoted without number. Methods of cultivation are not as elaborate as on older soil. Factory methods are more rough-and-ready. The aim of American business men is to "get the business," and in order to get it, they have created organizations which are thorough for their purpose down to the most meticulous details.

Consider the department store, the shop covering acres of ground where everything that man, and more important, everything that woman needs

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can be bought under one roof. This has been elaborated in America to an extent unknown before, at once to the public advantage, and as a money-making machine of the most ruthless and efficient design.

Prices are "cut" in order that certain "lines" may be got rid of with complete disregard of anything but the momentary gain. For example, one of the biggest of the department stores bought up some years ago a stock of bicycles which had been made to sell at £20 apiece. The manufacturers were in difficulties. They were glad to let the machines go cheap. A slight alteration was made in the gearing; the bicycles were then named after the proprietor of the store, and were offered at £13. As

they did not go off quickly enough at that price, it was dropped to £6 10s., and they were promptly got rid of. Even if no profit had been made, the advertisement was of immense value.

"Deals" of this character win universal admiration, except from small competitors in the lines which are exploited. They help to explain why business is the career which attracts most American young men and employs the best brains in the country. It is not staid and dull. It is an adventure. It gives scope for imagination, even for humour. It holds out possibilities of making a fortune by a single lucky stroke. It sifts out the capable and the quick-witted from the merely plodding and industrious. "Give the



"WHEN I WAS PLAYING WITH MY BROTHER HAPPY WAS I"
This photograph, snapped a short distance from the banks of the Suwannee river, makes an excellent illustration for the second verse of the best-loved of all plantation songs: "The Old Folks at Home"—that famous classic of American balladry in which Stephen Foster, born nearly a hundred years ago, immortalised the river flowing through the states of Georgia and Florida

Photo, Universal & Underwood

world something it wants and no matter how young you are, it will give you in return whatever material reward you like to name."

Half the novels that won wide circulation a dozen years ago used to be about the successes of young business men. The stories in the "Saturday Evening Post," a periodical which prints millions of copies and indicates the taste of the average American, are often upon these lines still. There has come a reaction from the purely material view of life, and books which have in them what is called "uplift" have won popularity. But business remains, and is bound to remain for a very long while yet, the most prominent interest in American life.

Unlike English business, it makes men adaptable. They pass from one occupation to another with ease. Failure in one does not leave any mark, does not suggest incompetence. There are proprietors of widespread businesses who tried many times before they found their feet. Many a highly-paid manager will relate his experiences in half a dozen different trades.

The same qualities, if they are applied pertinaciously, may win success in any walk of life, but the American will not be content with the first opening that he sees. He will make the best of it while he looks round for something else. He goes on looking round until he feels he has got something to which he can apply himself heart and soul.

A change has been coming over this feature of American life. As the country has filled up, as in the east



IN "MAMMIE'S" SHELTERING ARMS

The "mammie," or coloured nurse of the South, exists only for the babies committed to her care, and cherishes them with all the fervour of her motherly nature. Often she remains with her "youngsters" until they marry and then nurses their babies

Photo, Brown Brothers

especially, conditions have become fixed, opportunities have become fewer. The feeling so common in England that a man who has a good job had better stick to it and be satisfied, now finds expression in America also. In the west there still abound golden chances, existence is still fluid. In the east, where it has crystallised, the probability is about equal that a man will stay in whatever line he has chosen to begin with. Those who are conscious of more than usual capacity push out into some other line. The others are afraid to take any risk.

As the country settles down, there is also a shortening of the rope which used to be allowed to business adventurers. During the early years of this century the cry against the rich men who were

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supposed to be aiming at the enslavement of the people by means of colossal "rings" which would control the supply and therefore fix the prices of all necessities of life, was very loud and fierce. The novel in which Upton Sinclair described, with some exaggeration, the process of "packing" meat aroused a storm of indignation. The source of this indignation was not so much the inhuman treatment of the workers in "The Jungle," which it was the author's desire to expose and extirpate, as the nausea produced by his revelations of the manner in which tinned meat was prepared and packed.

A public inquiry was ordered into the state of Packing-town, as the stock-yard and canning factory district of Chicago was called. The packers



ABILITY REWARDED

High school graduate and college student, his all-round ability won for him nomination to the U.S. Naval Academy, Annapolis



AFTER LIFE'S DUTIES LIFE'S PLEASURES

This is no "Broadway Stuff," but a real hardworking cotton-picker, whose year's work is completed and who is now taking life easy in his own particular way. For the moment he has not even a dim recollection of those toilsome plantation days

Photo, Underwood & Lothrop

themselves hastily put their houses in order. Shortly after the scare I went through several of the yards and factories and found prevailing a state of cleanliness which seemed almost as exaggerated as Upton Sinclair's picture of filth and carelessness. The girls engaged in putting the meats in tins had a "manicure parlour" attached to their department and were obliged to submit their nails for frequent treatment.

The tinned meat trade was damaged by "The Jungle" and the outcry against trusts became more insistent. President Roosevelt took it up. The courts were asked under an anti-Trust Law to



UNFAILING COMFORT

To this spot "ma'am" enjoying a quiet smoke beside her log cabin, the pipe is an old friend, not a concession to the mode

dissolve certain combinations whose operations, it was said, were to the disadvantage of the community.

The attacks died away after a short time. Public interest, more fickle in the United States than in any other democracy, was attracted by other more exciting topics. Yet the violence of the short-lived tempest had accomplished in a brief time what an agitation upon sober, unsensational lines would have taken years to bring about. The trusts were frightened into less cynically piratical behaviour. Their claws were cut by legal enactment and decision. Most valuable result of all, it was

made clear that business which dealt in articles or systems of "public utility" could not be a private matter any longer, and could not be allowed to follow the old practices of free competition. It was established as a principle that regulation of such business in the public interest was necessary; that the advantage of the community outweighed the profit of powerful "corporations" or trusts.

About the same time began another manifestation of the cleansing fire which burned in the spirits of American reformers. This was the campaign against corruption in municipal government. Here also the magazines proved themselves forcible engines for the awakening of the public conscience. The writers who attacked mayors and



CELEBRATING HIS 115TH BIRTHDAY

As the keeper of the grounds, "Uncle Tom" Cotton was known to every person who had ever visited the resort at Pinehurst, North Carolina. His mottoes: "Love everybody," "Keep busy," "Never worry," have helped him, he declares, to reach 115

Photo. Underwood & Gurnee



PRESIDENT HARDING WITH A GROUP OF INDIANS IN THE WHITE HOUSE GROUNDS AT WASHINGTON

The White House, the centerpiece of which was laid by General Washington, is the official residence of the President of the United States and was first occupied by John Adams. President Harding, it says, with some Indians who have come from all parts of the States to review the appointment of men of their race as Commissioners of Indian Affairs. On another occasion, laid of monument for the American Indians, Chief Red Jacket, Chief of the Seneca tribe, whose photograph appears in page 366, petitioned the President to set aside a holiday to commemorate the 2,000 Indians killed in the Great War.

Photo. Underwood & Underwood



APPLYING THE BRANDING IRON TO A YOUNG STEER WHILE LASSOS CHECK RESISTANCE

Periodical "sawd-up" takes place on the ranches for the purpose of branding the young cattle. Parties of buckaroos, well practiced in the art, single out the young, unbranded steers from the rest by skilled riding, and a left throw of the lasso brings the animal to the ground. Then, while the rafter animal struggles like a fish on a line, perhaps a second noose will descend and secure one of its wildly-kicking legs and the brander applies his red-hot iron with a steady and a pull of muscle. The animal is, however, a good deal more frightened than hurt and, a few minutes later, forgets all about it.

Photo, Underwood & Underwood



OKLAHOMA COW-PUNCHERS WATCH AN EXHIBITION OF LASSOING
 Oklahoma State lies between Texas and Kansas and its unending plains support much cattle. These are tended by men who, in their dress, still show traces of the "wild and woolly West," popularised by schoolboy fiction and the cinematograph. The cowboys know their own reputation, and are sometimes inclined to give the stranger a little of what he expects

Photo, Underwood & Underwood

boards of aldermen and city councillors for mismanaging the affairs entrusted to them and for taking bribes, knew that they could get the ear of the nation for a little while.

They must therefore, they saw, exaggerate the evil; they must write in a style that would cause sensation and set everyone talking. They must denounce individuals, describe in detail particular instances of corrupt practice, give the impression that guilt was widespread, if not universal.

That is how American agitations have to be conducted. It is no use telling people the truth quietly. They must be shaken by it, roused to fury,

induced to demand instant remedy. In other lands the belief grew that American municipal government was more corrupt than any other. "Graft" was looked upon as something that was customary in local affairs of American cities, something that was peculiar to the American Continent. It was not understood that over-statement is required in order to induce the nation to pay heed.

In all countries there is municipal corruption. In some it is certainly more flagrant than it ever was in the United States. It is often accepted as a necessary part of the order of things and nothing is said about it. The very

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attacks upon it which were made by American reformers proved that it was not inherent in the system, not tolerated by the mass of the people, nothing more than a cancerous growth which could be cut away. What the agitation brought into most striking relief was the readiness of the American people to try experiments in municipal government that aimed at making corruption impossible and at improving their cities for the benefit of all classes of their inhabitants.

The form which has been taken by the new city governments is in most cases

that which was first employed at Galveston after the city had been ruined by a tidal wave. The citizens entrusted the whole business of clearing up the mess and rebuilding to a small commission. They saw that the usual number of officials all of them elected by the voters was a hindrance to getting things done with rapidity and vigour. This plan spread and was in most places which tried it found to work well, though there were some failures.

Another change which was supposed to be a further step towards managing the affairs of a city as those of private



FIVE HUNDRED ACRES OF HOOF AND HORN: THE UNION STOCKYARDS
Chicago's stockyards are among the wonders of the world. Every year over sixteen million animals are assembled there. The yards cover five hundred acres and supply the great canned meat industry located in the same huge city. The animals are slaughtered wholesale by various ingenious devices, so that, of a pig, it is claimed that nothing is lost for export but the grunt

Photo, Underwood & Underwood



MOUNT VERNON, HOME OF AMERICA'S FIRST PRESIDENT

George Washington inherited this pleasant Virginia home from his brother Lawrence in 1752. The house is built of wood and overlooks the River Potomac from a hill two hundred feet high. The estate was purchased by an association of ladies and is open for visitors who may see there the room in which the great man died, and on the balcony tiles brought from the Isle of Wight

Photo, Underwood & Gulliver

persons are managed was to make the mayor the one responsible manager: this was at one time warmly advocated, but the commission plan held the field more strongly.

The one-man system, however, found favour in another shape. At Dayton, Ohio, in a time of crisis caused by the overflowing of the Mississippi, there was sore need of energy and initiative. The citizens decided to appoint a "city manager" and to make him responsible, giving him the same power that the manager of a private concern would exercise. This worked well and was copied by many other cities.

There are in the American character two main features. One is absorption in business, not so much, as I have suggested, for the purpose of making money for money's sake, as with the aim of showing superior qualities of will and brain. The other is idealism. No one who knows the American people well can overlook their desire to be better than they are. It is a desire often overlaid for a while, often forgotten in some sudden rush of anger or excitement; but it is permanent, while the other feelings pass quickly. If it had not existed, if the greed and callousness of business competition had been



FATHER ASKS A BLESSING ERE THE FAMILY FALL TO

For Sunday dinner there is a special spread in this New England farmhouse and everyone is in clothes that are felt to be suitable to the occasion. Round the walls will be noticed a collection of ancient flint instruments, weapons, arrow and spearheads and harpoons, all dug up from the farm. In contrast to this archaeological exhibition is the telephone on the left.



ROUGH PLenty AT THE END OF A FARMING DAY

Many a farmer planner has left Europe for the U.S.A., and after years of risk and work at length found himself in his own house on his own land and with sons round the family table at meal-times. A glance at the peaked, rough face of the father, heading the table, and another at his broad shouldered sons will show the strides that an American country population may make in a generation.

Photo, Brown Brothers

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unchecked by it, anarchy would have supervened.

The wish to improve can be traced in the smallest matters of daily life. Every American uses various toilet preparations designed to keep the hair, the skin, the teeth, in good order. Time and thought are devoted to methods of improving appearance as well as health. Nowhere is more attention paid to diet, nowhere is so much money spent on food advertisements. And alongside puffs of this and that breakfast cereal, warranted to convert itself into fierce energy, or of preparations which the weakest digestions can assimilate, are seen offers of teaching by correspondence; of instruction through the post in any trade, profession or occupation; of assistance in strengthening will-power, in cultivating concentration, and in the enlargement of individual earning capacity.

From their earliest school years American children are filled with the conviction that no limit can be set to the development of their faculties and their fortunes. They start life believing that all careers are open to them if they choose to work hard and to improve themselves by every means in their power. Some say the climate is responsible—dry, invigorating, energy-producing; others attribute the cause to heredity, to the restless anxiety of the Puritan settlers in New England (who sent their descendants into every part of the Union) about their souls' health and their relations with God. Whatever the cause may be, there is no doubt that in the American mind there is a strong eagerness for betterment and firm faith in its possibility.

If you see American life as a struggle between these two forces, material competition which accepts conditions



WHEN THE NIGHT BRINGS NO SOLACE FOR THE DAY'S HEAT

If Chicago is one of America's most flourishing and live business centres it is also the place above all others to which attention has been drawn as a city of mean streets and evil conditions. In the hot season the night brings little relief. Here a weary mother has made her bed on the front doorstep, and from the "pram" a baby arm is thrust as if in exhaustion

Photo, Brown Brothers



PRACTICAL COOKERY IN AN AMERICAN UNIVERSITY

Cookery, as a branch of domestic science, is carried out on ideal lines in American universities, as may be seen by an examination of the apparatus used by these students. Indeed, there is as much of the laboratory as of the kitchen about the class-room, for the student of cooking is required also to be a chemist and an expert on dietetics. Further, she must eat what she cooks

Photo, Brown Brothers

as it finds them and is impatient of the suggestion that any motive other than selfish interest should be given play, and idealism which is incessantly aiming at the elimination of selfish interest, then you will be able to explain to yourself many things that would otherwise remain a puzzle.

Very often a man who profits by flagrant abuses of public right and callous trampling on others will be found eagerly supporting movements to purge some kindred sphere of activity from similar evils. He is not insincere, he is mentally short-sighted.

It was very hard for the American of the last generation to persuade himself that any course which was profitable could be really wrong. The present generation has a better-developed social sense. The change has come about partly because the pendulum of feeling

was bound to swing away from unrestricted competition with its waste and cruelty; partly by the danger that the land, public utilities, means of production, government, everything might fall into the clutches of a few groups of industrial and financial organizers, heedless of any aspect of their activities save that of private gain and power, and dangerously ignorant of the catastrophe they were certain to cause.

Here we have the key to the strange contrasts and extremes which we discover as soon as we look beneath the surface of American life. In no country, for example, has the study of child welfare been carried further than in the United States. Nowhere are experiments in the training and teaching of children more readily made. Yet there is no country where child labour is so pitilessly exploited. Conditions which



IN A NEW ENGLAND FARMHOUSE: AN OLD-FASHIONED COUPLE

With whitened hair in the winter of their life the husbandman and his wife look back on many ploughings and many a harvest. There is a sentimental tradition of agriculture about New England though the rocky soil is little suited to farming compared with the lands of the West. Each year more farms stand empty and the young generation goes cityward, leaving the parents behind.

Photo, Brown Brothers

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were abolished in England three-quarters of a century ago still exist in the collieries of Pennsylvania, in the Southern cotton-mills, in factories widely scattered over the Union.

Even in New England child labour is used to swell the profits of the wealthy

Reaction soon came, and once it had begun, it went ahead quickly.

That all abuses, all cruelties, could be excused by the money advantage drawn from them was never a doctrine approved by the American people. When they became aware that the



THROAT AND TEETH INSPECTION AT A PUBLIC SCHOOL

Education provided in the American public school is not regarded in any way as a charity, but as a fair return for rates and taxes, like the fire brigade. These schools correspond both to the Council and private school of England, and draw their pupils from the corresponding classes, and the spirit is not only democratic but also co-educational. Each state has its own public school system

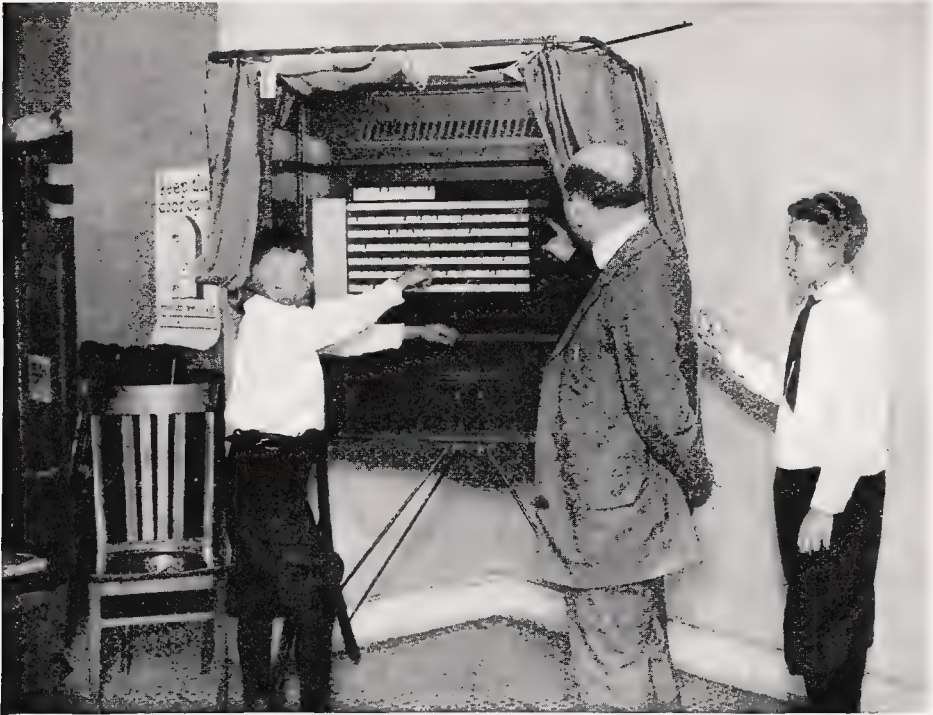
Photo, Brown Brothers

manufacturer. In Massachusetts not long ago the Hon. J. F. Carey, member of the House of Representatives, told how small boys packed cloth into chemical bleaching vats, working naked and being bleached themselves until their bodies looked like those of lepers.

The last years of the nineteenth and the early years of this century were the worst years in the United States, the years in which business was worshipped with the most inhuman rites, in which idealism could make little headway against the universal desire to be rich.

practice of Big Business was based upon that anti-Christian, anti-social creed, they revolted from it with a movement of horrified indignation. They set to work to "clean" not only business, but public life also.

A new type arose, the young enthusiast for a saner, kindlier relation between classes. Often it was a young woman who took the lead in reform movements. Many a college graduate of independent means, instead of taking to mercantile pursuits or to a profession, threw himself into the battle against



YOUNG AMERICA LEARNS THE USE OF THE VOTING MACHINE

Election voting has raised so many complications and caused so much time to be wasted in re-counts in America, that various kinds of vote-recording machines have been permitted as constitutional in various states. A machine which has had widespread use provides a separate key for each candidate, the keys being numbered and lettered in rows according to party and office

Photo, Brown Brothers

privilege and corruption. The idealists who had been flouted and despised by the "bosses" and other party managers had now to be taken into account.

When Mr. Roosevelt wanted a new party to make him President for the third time, having failed to induce the Republicans to give him their nomination, it was to the idealists that he appealed. Those who gathered round him were not strong enough to carry him to the White House, but the result of their intervention between the two old parties was nevertheless to put an idealist there. The split Republican vote gave the Democrats victory, and their candidate was Woodrow Wilson.

Those who hold that "there's a divinity that shapes our ends, rough-hew them how we will," can point to the election of President Wilson as proof of their contention. If Mr. Roosevelt had never been President, it is most unlikely that Mr. Wilson would have got the

Democratic nomination. If President McKinley had not been assassinated there would have been no President Roosevelt, who succeeded in accordance with the provision that when a President dies in office, the Vice-President automatically succeeds him.

Mr. Roosevelt appealed over the heads of the "bosses" to the people, and the people gave him a second term. He did not break with his party, but he was strong enough to lead it instead of letting the party organization lead him. He did not take sides decisively against Big Business, but he let business men see that if they did not keep within the law, the law would, in his own familiar phrase, "get after them." He shook his Big Stick in a manner which pleased the Progressives more often than it gave satisfaction to those who were all for "leaving things alone."

The Presidency of Mr. Taft, wittily described as "a man of the very best

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intentions, surrounded by a number of people who know exactly what they want," swelled the ranks of the idealists. The Progressive Party which they formed received support in every part of the country. It was clear to the Democratic managers that they could not rely upon a candidate of the usual type. They must have a man who understood and supported the new order in public life, the new standard set up for private business. They neither liked nor trusted idealists, but they saw that they must have as their candidate for the Presidency a man with ideals.

In Mr. Woodrow Wilson, then governor of the state of New Jersey, they found what they were looking for. He had been only a short time in politics, but in that short time he had proved that his face was towards the rising, not towards the setting, sun. Historian

and professor, he had been elected principal of Princeton University on account of his courage and executive force. In that post he had not been entirely successful. There was a time when he contemplated applying for a pension and retiring to write more history.

It was not until he entered public life that he found his true sphere of action. He showed unexpected mastery of political weapons. He even turned them against the "bosses" who had made him governor and expected him to show gratitude in the usual way.

Thus he drew upon himself the eyes of a wider range of spectators than that which, in the ordinary course of events, takes interest in the doings of a state governor, and, when the time came to nominate a Democratic candidate for the highest position in the land, the choice fell upon him. He was not the



NEW AMERICANS LEARNING THE OATH OF ALLEGIANCE

Immigration is America's greatest problem, and the legislative authorities have been at pains to deal with the task of turning peoples of every nation into good citizens of one. In the photograph a class of aliens has been assembled for the purpose of assimilating the nature of the oath of allegiance.

These classes, held in the evening, are an important part of the system of alien absorption

Photo, Brown Brothers



CITIZENS IN THE MAKING UNDER IDEAL CONDITIONS IN A STATE SCHOOL

It is usual for all citizens to send their sons to the same State schools up to the age of ten or thereabouts, and the sons of the President and of one man who delivers his groceries from side by side as a matter of course. There are eight grades and the ordinary age of entry is six or seven, while special kindergarten cover for children from four years old. Foreign languages and the classics are left to the hands of the high schools, while the same fortunate pupils may enter at sixteen years.

Photo, Boston Herald

first choice of the wire-pullers. They intended to propose Mr. Gaynor, who had been mayor of New York, and had become known to all his fellow-countrymen by being the victim of an attempt to murder. A candidate for the Presidency must be widely known. In the Democratic Party there was no man whose name was sufficiently familiar to make him a really good candidate. The attempt on Mr. Gaynor's life put him in the running, but his uncertain temper threw the chance away. He wrote an injudicious letter to a newspaper editor in Texas, declining an invitation to appear as possible candidate. That letter, written under the influence of unreasonable annoyance or some other excitant, made him impossible. Then it was that Mr. Woodrow Wilson's name suggested itself. That piece of secret history illustrates the working of the American electoral system.

Mr. Wilson's course of action as President proved how strong the idealists had become. He leaned to their side from the beginning, though he did not, any more than Mr. Roosevelt, cut himself loose either from party ties or from the Big Business supporters of the party fund. The idealist attitude towards war was one of abhorrence. They considered it wrong for a country to send its young men to be killed and maimed for the protection of industrial or financial interests. They even protested against the notion that a country was



HOBOS "HITTING THE GRIT"

American tramps are distinguished from the vagrants of other lands by their habit of using the railways, "jumping trains" to travel free of expense. Tramps are numerous in New York which is said to be "the best town for bums in the U.S.A."

Public Domain

bound to avenge outrages upon the lives or property of its subjects abroad.

Very soon after Mr. Wilson was elected a demand was raised that the United States should call Mexico to account for the murder of some two hundred American citizens in that country, and much material damage suffered by others. Against this it was argued that those who went to Mexico knew the risk they were running, and went because they hoped to make money. Why, it was asked, should other

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Americans, who had no concern with Mexico, be taxed heavily and send their sons into battle for so remote a cause? With this view Mr. Wilson showed himself to be in agreement. He declared that the government would refuse to exert itself for the benefit of concession-hunters. Those who engaged in business

with contempt when the German Chancellor warned him of its gravity.

"Remember," said Herr Bethmann Hollweg, "that there are twenty million citizens of German descent in the United States."

"In the United States," replied the Ambassador, "there are twenty million



MOONSHINERS' SECRET STILL, FORFEIT TO THE STATE

Despite the heavy penalties provided by the Prohibition Act of 1919, "boot-leggers" and "moonshiners" continue to try to supply alcohol to recalcitrants who resent compulsory total abstinence as an infringement on personal liberty. Chance sometimes helps the Federal authorities in their efforts to enforce the law, as here, where secret service agents, searching for a plant for making counterfeit coins, have uncovered an illicit still

Photo. Frank Johnson

in a state like Mexico must do so, he warned them, at their own peril. He was the first ruler to say openly: "We renounce the practice of making war, whether to vindicate national honour or for the support of business men."

It was far more the strength of this feeling against war among a very large section of the American people than the fear of difficulties with German-Americans that forced President Wilson to walk so warily during the European conflict. The German-American danger was not taken very seriously. Mr. James W. Gerard, the United States Ambassador in Berlin, treated it almost

lamp-posts, and if the German-American gave trouble there would soon be one hanging from each lamp-post."

The detestation of war in millions of American hearts was the real reason why the United States did not decide to join the Powers allied against Germany until the spring of 1917. Mr. Wilson had to lead the idealists step by step, to prove to them by repeated experiments that no reliance could be placed in Germany's promises, to convince them that no course save war was open to a self-respecting nation.

When he at last managed to unite the mass of people and had put in hand



GOVERNMENT OFFICIALS POURING LIQUOR DOWN THE DRAINS

It was the "Big Business" interest, contending that total abstinence from alcoholic liquor made for clear thinking and productive power, that succeeded in the attempt begun by other agencies to persuade the Federal legislature to pass the Prohibition Act of 1919. The Act is being steadily enforced, and government officials search for illicit stores of liquor and pour it into the public sewers

Photo, Bureau of Prohibition



CUSTOMERS IN A NEW YORK "NEAR BEER" SALOON IMBIBING DRINKS THAT CANNOT INEBRIATE

Immense crowds of men, women, and children were in the hands of the drinkers and "the trade" generally when Prohibition came into force on July 1, 1914. After that date their sale was absolutely forbidden throughout the U. S. A., and the wicker were taken over by the government and retained for medicinal or mechanical use. Many saloons closed down altogether, and the rest adapted themselves to the new conditions and supply non-alcoholic beverages, such as "near beer"—a farol substitute—milk and water, and other drinks, with ice-cream bar attached as mentioned sale.

Photo, Press Photo



IDLERS IN AN OLD-TIME BOWERY SALOON—SWEEPED AWAY BY THE PROHIBITION ACT

Peter Stuyvesant, the despotic governor of New York from 1624 to 1660, spent the evening of his turbulent life on his farm called the Bowery, on Manhattan Island. Freeling time during that, as the Bowery, the quiet place of his dignified retirement should become notorious as the wildest and most lawless section of New York a hotbed of crime and vice, where saloons of the lowest class supplied poisonous liquor to roughs whose general name, Bowery Boys, was a synonym for ruffians. Now the Bowery is being purged, and the Prohibition Act closed the list of its drinking dens.

Photo, Ernest Rothberg

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intensive preparations for sending an army to Europe, public opinion went through one of those rapid changes which are so disconcerting to observers from afar. For two years and a half the greater part of the nation had been pacifist in sentiment. A few months after the declaration of war the utterance of pacifist sentiments was punished by long terms of imprisonment. The United States were making "war against war." They were, in the President's phrase, making the world safe for democracy.

Thus idealism refused to disavow its principles, even while it shifted its view-point, and when Mr. Wilson became the foremost advocate of a League of Nations that should prevent all wars between civilized peoples, he seemed to have the solid support of idealist sentiment. Elections to Congress showed

that with a great many party bonds still prevailed over personal attachment, but in the long fight that followed between those who honestly desired the new order and those who sought to damage the President in order to benefit the Republican Party, Mr. Wilson claimed, and appeared, to have the idealists on his side. His defeat at the Peace Conference was seen to be due, not to any weakening of his faith, but to his failure in tactful diplomacy and to the numerical superiority of the adherents to the old order.

The whole march of events in the United States during the war proved what a change had come over the American spirit in less than a generation. From being a people devoted, as it seemed, to the pursuit of material aims, they became a community which



MERCY AND JUSTICE IN AN AMERICAN JUVENILE COURT

Juvenile courts, aiming at the salvation and redemption instead of at the punishment of juvenile delinquents, are philanthropy's most beneficent product. Regarding the state as the over-parent and children as its wards, the Juvenile Court Acts define delinquency and dependency and can deal with all cases affecting children under eighteen years of age. These humane courts, controlled by sympathetic judges and officers, exist in many large cities of the U.S.A.

Photo, Crown Brothers

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appeared to be ready to go any lengths in the direction of moral improvement.

Europe had not been well served by those who offered it enlightenment upon the American character. Because American life was utterly different in so many aspects from European life, travellers brought back for the most part unfavourable and usually sneering accounts of it. English travellers especially were inclined to moralise and to make fun in equally offensive veins. They did not allow for the difference of climate, for the effects of settling in a new country, or for the natural rancour generated by the behaviour of the English, first in attempting to dominate over the colonists and later in pretending to patronise them.

It was particularly unfortunate that Charles Dickens lent to the unworthy task of detraction his powerful and picturesque pen. He was not a man of balanced judgement. Often he was over-generous in his estimates, often hastily censorious. From the moment he arrived on board the ship which was to take him across the Atlantic he grumbled. The welcome he received checked for a time the flow of his dissatisfaction, but soon came his unfortunate speech about copyright, which was at that time denied to British authors in the United States.

This speech raised one of those storms of nervous excitement to which, as we have seen, the American people are still subject. The spirit in which Dickens's "American Notes" was written, leaves the impression of ill-humour and dis-



CHEERFUL OBEDIENCE TO SCOUT LAW

Many a lad in ordinary civilian clothes might be reluctant thus to carry home greenstuff from the garden, but the Boy Scout in the U.S.A. as elsewhere does it cheerfully, obeying the Scout Law to do "one good turn a day"

Photo, Brown Brothers

like. While the more enlightened and intelligent on both sides of the Atlantic deplored the mutual misunderstandings, the mass of people in England accepted Dickens's caricature in "Martin Chuzzlewit" as being, in its main lines at all events, a portrait from life, while the mass of people in the United States only sank deeper into the conviction that the English were proud, domineering, and "effete."

American school history books pre-disposed children from their early years to contempt for the English, and the general tendency in the country was to speak disdainfully, not of England only, but of Europe. It was supposed that



BOY SCOUTS OF THE UNITED STATES GATHERED ROUND THEIR CAMP FIRE IN THE WOODS

Harvard in England in 1907 by General Sir Robert Baden-Powell, the Boy Scout organization inspired the imagination of the world, with the result that something like a million lads between the ages of twelve and eighteen are now joining to carry out the Scout Law and wear the distinctive emblem. Two similar organizations, known as the Woodcraft Indians and the Sons of Daniel Boone, were already in existence in the U.S.A., and these were combined and incorporated as Boy Scouts in 1910 and in 1911 were chartered by Act of Congress.

Photo from London

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the European peoples were still in a condition little removed from serfdom. The diplomatic squabbles and monarchical ambitions which made up European politics were ridiculed.

An American satirist could have found in England, however, persons just as crudely ill-informed about his

so busily occupied in building up their material civilization that they had too little time and energy to spare for the finer issues. If they were inclined to worship the Big instead of the Great, there was excuse for them in the bigness of the territory they were trying to develop and to bring under one rule.



GOAL PRACTICE AT BASKET-BALL, A POPULAR AMERICAN GAME

Basket-ball is said to have been invented by an ingenious American to whom someone proposed that a new game be found suitable for both sexes and for indoor as well as outdoor play. The ball, which resembles that used in Association football, may not be kicked or punched, but is thrown, or hit flat-handed, the object being to get it into the net

Photo. Henry J. Sullivan

country as the characters invented by Dickens were about the countries of Europe. To base upon these inventions a judgement of a nation was as foolish as it would have been in a foreigner to suppose that England was peopled by Pecksniffs and Chadbands. The harm done by Dickens is incalculable.

A sympathetic study of them at that epoch would have given to the relations between the peoples a more harmonious, more friendly turn. It would have shown the Americans sensitive to outside opinion, impatient of criticism, uneasily conscious of their youth as a nation, and of defects in their system.

"But why not have been content to let the country develop slowly, to let it take the same course as the older countries? Why have attempted to do so much in so short a space of time?"

These questions could only be put by persons who have no experience of the American climate. Its bracing, stimulating effect makes slow development impossible. The energy which it produces must be worked off in violent action, mental rather than physical. The nerves are strung by it to so high a pitch that patient, gradual methods seem sluggish. Whatever Americans do, they do it with their might, with so

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much might that they sometimes leave it unfinished by reason of having exhausted their energy and their interest before they are "through with it."

Even yet there are many signs of the haste with which the country was populated and its prosperity assured. The people allowed their cities to grow up as the greed of speculators and the pressure of momentary material necessities dictated. They grew like mushrooms on a rich dark soil.

Retarded Growth of Civic Spirit

Everyone in these new "cities" was occupied in making a living, and, when a living was secure, in getting rich. No one had time to think for the community. What did it matter how the "city" looked so long as it could boast of so many millionaires, a volume of business that was "phenomenal," a growth of population that ran ahead of all estimates, a general level of prosperity which kept the citizens busy and content? The consequence of this neglect of communal thinking was the haphazard, insanitary, squalid style in which most American cities grew up. It is only in the last twenty-five years or so that their defects have been remedied.

Middle-Class America at Home

Idealism has been manifested notably in building. There is an American domestic architecture which, not less in appearance than in convenience, is far ahead of anything to be seen in Europe. Around every city have been laid out suburbs of the pleasantest character. Wide roads planted with trees and with the gardens and lawns of the houses coming down to the sidewalk, not shut off by hedge or fence or ugly railing, make an impression of spaciousness, green beauty, and neighbourly feeling. The houses stand apart, each seems to have a character of its own. Possibly that is sometimes more "seeming" than truth, for houses can be ordered by reference to a number in an

illustrated catalogue. These would probably not be seen, though, in the suburbs of a city of any size.

In the construction of the American house wood is employed freely. There is always a "porch" or veranda, and very often a "sleeping porch" for the hot weather. This is built outside an upper floor. The rooms are large, but there are not many of them. The distinctions observed in England between the dining-room and drawing-room, the boudoir and the library, are swept away. There is a living-room as a rule, with a small dining-room off it, connected with the kitchen. The houses described are not those of the wealthy, who live as much as possible in the style of wealthy English or French families, but the homes of the comfortable class which has money enough, but none to throw away upon display or luxury.

Use of Labour-Saving Devices

Everything that can be done to save labour in these homes is ingeniously thought out and installed. The woodwork is dark, not painted white or enamelled, but left its natural colour. Cleaning, cooking, and even washing are done by electricity. Vacuum cleaners are attached to a plug, and the floors are swept in no time. The week's wash can be put into an electric washer, which leaves it ready for rinsing. Then it is wrung dry in another electric machine.

Such appliances and the readiness of men and boys to take their share in the housework enable many families to do without servants, or to keep one only. The sons of the house are brought up like the girls to tidy their rooms, make their own beds, and, if necessary, lend a hand with the washing-up. Men either clean their own boots or get them cleaned at a "shoe-shine parlour," where for ten or fifteen cents (5d.—7½d.) they are made to glisten and so raise the wearer's self-respect.

The "servant difficulty" is greater in the United States than anywhere.



AMERICAN GIRL SCOUTS' SALUTE TO "OLD GLORY"

Girl Scouts of America have the same rules and law as the Girl Guides' organization founded in England by Sir Robert Baden-Powell and his sister. An important and most popular part of their physical training is provided in camps, where daily a bugle rings out and all hands are raised to the salute as the Stars and Stripes is run up to the head of the flagstaff

Photo, Boston Herald



LIBERTY GREETES THE IMMIGRANT IN THE FIRST FLUSH OF DAWN

Sculptor's allegorical work never found more proper situation than did Bartholdi's great figure of Liberty, presented by the French nation to the U.S.A. to commemorate the centenary of American independence. The familiar figure, 111 feet in height, with electric torch upraised 40 feet higher still, stands on Bedloe's Island in New York Harbour, welcoming newcomers to the New World

Photo, Brown Brothers

Irish and Scandinavian girls used to follow this occupation in large numbers, but even they are becoming harder to find. One reason is that the servant-keeping class rapidly expanded during the period of sudden prosperity. Now it is shrinking almost as rapidly.

Every device to make housework easier is eagerly adopted. The dining-room has disappeared from many small houses. The drawing-room was never so much of an institution as it was in England. Big living-rooms, with dining tables that can be set up and then moved aside, are found to be more convenient than separate rooms, for the reason that servants have become too expensive for families of moderate income. In many cities there are no servants. There are "home assistants" who come in for a certain number of hours a day and receive from £3 to £3 10s. a week.

This means that girls who look forward to marriage, unless they are

likely to marry rich men, must be competent to do their own housework and must be prepared to work hard at it. The only alternative is to take rooms in a building where there is a restaurant and where the proprietor has the rooms cleaned and tidied up.

Those who prefer to live near the centres of cities live in apartment houses, with or without service. The rents are high and become higher every few years. Life in them is only possible if the tenant tips constantly all those upon whom his comfort depends. Family life is next door to impossible, because children cannot be brought up healthily in them, and it is not easy in any case to get children into them.

The tipping nuisance has become as bad in the United States as it is elsewhere; worse, indeed, for it is carried further there. The tips expected are larger and more frequent. In this direction there has been a slipping-back

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since the days when the American people were satirised. Then they did pride themselves upon having too much self-respect to accept tips. The change may be due in part to the immense number of poor Europeans who now do so large a proportion of the domestic work in the United States, and who snatch at any chance of supplementing their meagre wages. Chiefly, however, it was the fierce struggle for riches in the later years of the nineteenth and the early years of the present century which caused the growth of the tipping habit, along with many other evils.

Whether Americans live in city apartment houses or in the suburbs, they are sure to be well provided with bath-rooms. In a generation the same change occurred in their habits as was effected in the previous generation in England. The bath-room became a necessity of life

But they have carried the change very much further than it has gone in England. Labourers' houses are fitted with baths, and the baths are regularly used. It is nothing out of the common to see residences advertised with, say, seven bed-rooms and four baths. In big houses every bed-room has its own bathroom attached. The more recent hotels consist entirely of rooms with baths.

It is odd that Americans should tolerate washing arrangements on their long-distance trains which belong to the age when people washed only their faces and their hands. South African trains have shower-baths; so do some of the Canadian trains; so do private cars on American railways. But in the Pullman sleeping cars one is still expected to refresh oneself after a stuffy night by dabbling in one of several small basins which are fitted in the "smoking-room." Smoking in the long Pullman carriages



TESTING MENTAL CAPACITY OF FEMALE IMMIGRANTS

Wide discretion has to be allowed to the officials responsible for the admission of immigrants into the U.S.A., especially in respect of the degree of education possessed by non-English-speaking applicants. The Immigrants' Restriction Bill passed in 1921 limits the annual number of admissions to 355,000, and the tests imposed, especially of mental capacity, tend to become ever more exacting

Photo, Brown Brothers



IMMIGRANTS FROM THE OLD WORLD AWAITING EXAMINATION BEFORE ADMISSION INTO THE NEW

Previously the laws governing immigration into the U.S.A. are sanitary measures intended to protect the country from the introduction of diseases actually injurious to health, such as communicable and persons afflicted with contagious diseases. Immigrants the regulations were intended to exclude "undesirable" elements which might become a public danger, such as the insane and physically and mentally defective persons. "Exclusion" also include criminals and contract laborers. All immigrants are examined and classified by officials of the Federal government at the landing stage on Ellis Island in New York Harbor.

Photo, Karel v. Norden



CONVALESCENT PATIENTS IN THE FEDERAL HOSPITAL FOR IMMIGRANTS ON ELLIS ISLAND

Periodically patients are made spinners due condition prevailing on Ellis Island, criticism being directed chiefly against the colored immigration during detention at periods of widely differing race and social status. Since the Great War came to an end there has been such a vast influx of immigrants bred by the social conditions and high salaries awaiting the working classes, that some corresponding and reflecting was unavoidable. Conditions, however, exist on the side of recuperation, and humanity and consideration undoubtedly indicate the federal attitude in their execution of a clinical and hygienic public duty.

Photo, David G. Aronson



JAPANESE LABOUR EMPLOYED IN PACKING ORANGES. PRODUCED IN THE GROVES OF SOUTHERN CALIFORNIA

California has an established position as the leading fruit-growing district of the United States, and so far back as 1869 it produced more than a fifth of the fruit of the whole Union. Oranges, peaches, olives, figs, apricots, apples, almonds, walnuts, and grapes are reared with great success. The orange crop is an immense one, and Southern California presents scenes of great beauty; extensive orange groves are noted about the San Diego country, often stretching at the base of lofty, snow-capped mountains—four serried rows of dark foliage and ripening fruit imparting a lively color to the landscape.

Photo, Press-Photo.

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is not allowed, but there is at the end of each a little compartment which serves as smoking-room and wash-place combined. However early one dabbles, one is pretty sure to find three or four men sitting there smoking pungent cigars and freely using the spittoon.

Yet the same people who endure this are possessed, when they are not in the train, by an almost morbid passion for cleanliness. In England what might be called the "bath-every-morning" class is small in proportion. In the United States it is very large. In the beginning the habit was copied presumably from England. Then the alert, clear-eyed, clean-shaven American face came into fashion, the polished finger-nails, the athletic poise and tread. Clothes became smart instead of loose and shapeless as they used to be represented in drawings of Americans. The type aimed at became that which could be studied in book and magazine illustrations of young men with hair brushed back to show the firm contour of their brows, with perfect teeth, well-shaped hands, feet in the shapeliest of boots or shoes, a general air of taking pleasure in being clean and vigorous.

The Modern Man and His Dress

The manicure parlour has taken its place among the regular institutions for business men in American cities. They give up half an hour twice a week to the process of having their nails shaped and made shiny. Sometimes the manicure girl may be seen at work on a client's hand while the barber is shaving him. Men have become as uncomfortable about having finger-tips uncared for as they would be with dirty faces or soiled linen. Even young men with small salaries will spend as a matter of course four shillings a week on manicure, and another four at least on special soaps and washes and creams.

Their socks match their suits, their ties strike a colour-note in sympathy. Cuff-links and tie-pins harmonise. Yet they manage to avoid being dandified.

They do not attract attention by being obtrusively well-dressed. They look like men who enjoy harmony and proportion, who take a pleasure in grooming themselves, in being trim and tidy.

In this passion for cleanliness and order is reflected the spirit which rules many larger aspects of American life. Among the fruits of this spirit are the imposing railway stations which have risen up in New York, in Chicago, in Washington, and in other cities to take the place of the muddling labyrinths and shed-like structures of the past. Architects with imagination planned them, every kind of convenience is to be found in them.

Self-expression in Architecture

The grandeur of conception, the hunger for self-expression, the ingenuity of construction which gave us the cathedrals of the Middle Ages have been applied in the United States to these temples of the Goddess of Restlessness.

Each age has its founts of emotion. The religions most prevalent in the United States are not emotional in their appeal. There have been noble churches built even in recent years. There is one on Fifth Avenue, nearly opposite the Roman Catholic cathedral of S. Patrick, a square solid pile of grey stone, and there is the chapel at West Point Military School (where officers of the small regular army are trained), with a beautiful nave. But the devotion which inspired the medieval church builders and the nations for whom they built inspires only scattered individuals to-day.

Building Worthy of Ancient Greece

The feelings to which architects must give expression are feelings of pride in the progress and the institutions of Man. It would be hard to find a finer illustration of this than the Post Office on Eighth Avenue, New York. Raised well above the street level, and approached by perfectly-proportioned steps, is a portico of twenty Ionic columns. Simply that; nothing to lessen the dignity of



STREET GAMES OF NEGRO CHILDREN IN THE COLOURED SECTION OF NEW YORK

Although the negroes' legal rights are denied to them the blacks are not regarded so sympathetically in the northern states of the U.S.A. as they were. In the towns they are regarded as "special" "unassimilated" and have their necessary considerable numbers derided and for the most part head quiet team of happy desecration. As parents negroes set an admirable example, and their children are well fed and well dressed. The cheerful insouciance of the race gives evidence in games, dancing, and laughter, and a crowd of negro children playing tag there has always a large and sympathetic audience of adults.

Photo. British Pressphoto

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their just balance or to mar their beauty, unsmiling yet not austere. Along the architrave runs this glorious inscription, borrowed from Herodotus: "Neither snow, nor rain, nor heat, nor gloom of night, stay these couriers from the swift completion of their appointed rounds."

Nothing could better correct the European misjudgement of the American spirit than this magnificent public building, worthy to be set beside the finest of ancient or modern times.

Close by is the Pennsylvania Railroad Station. Elsewhere it would extort praise. Here it is made to look commonplace beside the unexpected recapture by this Post Office of the Greek idea in architecture. Yet as one passes through its lofty corridors and ample halls one feels that they too enshrine something of the same feeling.

Organization in Perfection

There is, as in the Grand Central Station, a boldness of imagination, a shaking-off of the mean bondage of the "good enough," a soaring towards a great aim. The mind is soothed by the spacious calm, the perfect organization, the spick-and-span convenience of ticket and baggage counters, dining-rooms, buffets, bookstalls, information offices. The spotless white caps of the officials are allegorical. They are emblems of the ideal which is pursued by the planners of the most excellent railway stations the world has seen: stations for supermen, moving, calm and certain, to their desired ends.

The white new City Hall in New York, the cream and gold splendour of the Woolworth Tower (a lofty office-block, close by), the transformation of Washington into a stately and beautiful city, the growth everywhere of suburbs presenting so agreeable a contrast to the hugger-mugger appearance of central districts run up without design or thought for amenity—all reflect the same ideal which drags scandals into light and sweeps out the foul stables of public life.

The Woolworth Tower is one of the "sky-scrapers" which loom through the light sea mist to give the new arrival his first impression of the real capital of the United States. From the sea these buildings affect the imagination like the domes and minarets of some fabled Eastern city. At closer range the charm wears off unless you see them in the early dusk of a winter evening. Then, with their myriad points of light, their dim outlines become beautiful again.

New York's Giant Sky-Scrapers

Walking up Broadway beneath them, one finds a certain magnificence in their immense height. The first of them were ugly, but in the later ones architects have found lines of treatment which entirely redeem their work from this reproach. They are built as a spectacle rather than of necessity. The neck of land between two rivers on which New York is situated is certainly narrow, too narrow for the needs of its immense business population. Since expansion sideways is impossible, it was imperative to expand upwards, and to put up blocks of offices higher than any known elsewhere. But the twenty, thirty, forty-storey buildings are the result of the American eagerness, which has done so much for the national prosperity, to "go one better."

American Sense of the Dramatic

They are a good advertisement. They are a feature which no visitor can ever forget. Nothing like them can be seen anywhere else. Monuments both of business enterprise and engineering skill in hitting upon new methods of construction, they stir American pride and fill all who behold them with wonder.

Americans are gifted with the dramatic sense. They are far readier and more accomplished public speakers—just as they are better actors—than the English. In conversation they employ more racy turns of speech. They enjoy their own performances. They delight in telling stories, in coining or repeating



WORK FOR DARTIES YOUNG AND OLD: PICKING COTTON IN A SOUTHERN PLANTATION

No really satisfactory mechanical method has yet been devised for cotton picking, which is still done by hand and constitutes the most difficult and most extensive operation in cotton production. The work is tedious, but it is not heavy, and provides lucrative employment for old men, women, and children. The picking season begins about July in southern Texas and as late as September in North Carolina, and lasts for about a hundred days. An average hand can pick over 100 pounds a day, and the work is a main part of the livelihood of the negro population of all the southern states.

Photo. George J. Aronson.

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some effective phrase. All this is born of the same self-consciousness which is evident in so apparently small a matter as the manner in which they like to be addressed.

A name to them is something more than a label. It is a trade-mark, a distinction. Very few are content with initials, as the English mostly are. They want something more distinctive. Mr. Hiram K. Dash and Mrs. Ethel Roller Blankson are resolved that their personalities shall not be overlooked, as they might be if they were known as Mr. H. K. Dash and Mrs. Blankson.

Compare American comic writers with English and their humour is seen to be almost entirely subjective, while the English are mostly objective in their attitude. The Americans will nearly all be recognized as professional funny men. Artemus Ward, the funniest of them, the beloved of Abraham Lincoln, was frankly a clown. Mark Twain kept up the comic character even in private life.

Self-Consciousness in Journalism

The two books of his which are most popular in England are "Tom Sawyer" and "Huckleberry Finn." In these he obtrudes himself less than in any other of his works. He lost himself in his creations, in the vivid recollections of boyhood which flowed from his enchanting pen. The Dooley books and the stories of O. Henry, vastly as they amused us, were subjective in that they were written according to a formula.

One consequence of this aspect of American self-consciousness is that American newspapers and periodicals are written in a much more entertaining, brisker vein than their counterparts in England. The writers aim at making their personalities felt. They want to be amusing, to make an impression; they aim at phrasing their ideas in an arresting or an amusing style. This effort and the existence of convenient formulae for impressive writing account for American ephemeral productions, whether in fiction or journalism, being so readable.

The American stage is likewise indebted to the national self-consciousness for its high level of performances. The acting is crisp, emotional, competent. Types of character are represented with truth and completeness. The mirror is held up to nature even in light comedies of the "Potash and Perlmutter" variety. Among American actresses are several who, with opportunities for the regular playing of parts that would call forth their powers, might take rank with the most famous.

Popularity of the Theatre

Unfortunately, the theatre in the United States, while it escaped the Scylla of the actor-manager concerned only with the exploitation of himself, was hurled disastrously against the Charybdis of the theatrical speculator, "handling" plays and performers as if they were parcels of butter or consignments of bacon hogs. Some speculators have had a genuine passion for the theatre. Charles Frohman was one such, but his taste was of the crudest. When he produced in London a play which he said was precisely what he thought a play ought to be, it was found to be a clockwork rabbit, oozing with sentimentality of the most treacly brand.

The theatre is a favourite recreation in America. Even the smaller towns or cities (any settlement of twenty thousand inhabitants or over is called a city) have their playhouses in which popular plays and players can be seen for one night at a time. Play-writing is taught at Harvard and other universities. "Circles" meet in most cities for the discussion of dramatic themes.

A Moral from the Cinematograph

So far the vogue of the picture theatre does not appear to have harmed the acted drama. The cinematograph was taken up by the Americans as soon as its possibilities were perceived. They formed companies for producing film-plays. They boomed heroines and heroes and comic men into world-wide

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notoriety. Their scenic arrangements covered large areas, their crowds were numbered by the thousand. The result of so much energy was that they became the chief providers of films to all countries. While others hesitated, the Americans saw that a new industry had come into existence and hastened to take advantage of the opportunity.

There lies the reason of their success in business. Often they are disappointed, their schemes go wrong, their hopes are proved to have been too sanguine. But they are not thereby deterred from further enterprises. They turn with the

same enthusiasm to some other opening. Into their sports they fling themselves with the same determination. Football is played by them with a fierceness which compels the players to pad themselves for protection. The summer and autumn game is baseball, an elaboration of "rounders." Every American learns to play baseball and is able to watch the game with an appreciation of its points. The crowds which attend matches are enormous when two famous clubs are engaged; they are large even for contests of local interest. The spectators are close and unsparing critics. A



DINGY CORNER IN SAN FRANCISCO'S CHINATOWN

After the great earthquake and three days' fire of 1906, active reconstruction soon equipped San Francisco with a fresh supply of modern buildings and monuments. Chinatown, near Nob Hill, was re-raised on lavish lines and, despite certain unsavoury byways swarming with blue-coated Celestials, possesses many points of interest, chief among which are its curiosity shops and theatres

Photo. Ernest Ingle



SONS OF THE CHINESE REPUBLIC AT HOME IN AMERICA

San Francisco has a large heterogeneous population. Every European nationality would appear to be represented, and Mexicans, Chinese, Japanese, and other non-European races are numerous. The Chinese alone number many thousands, and their quarter of the city has the appearance of a show-place, with its twelve blocks full of garish temples, bazaars, and restaurants

Photo, Brown Brothers

continuous yelling is kept up, the players are chaffed, encouraged, insulted. Both at baseball and at football matches cries that have been learned and rehearsed are taken up by hundreds, perhaps thousands, of voices at the bidding of an "applause director."

There is more variety in baseball than in cricket. One innings succeeds another far more rapidly. There are no dull passages. Exciting moments occur more frequently. It is a game which exactly suits the American temperament, and every year the number of "fans," as habitual attendants at matches are called, seems to grow larger.

The newspapers print quantities of baseball news. Favourite players are made national heroes, as the most skilful matadors of the bull-ring are idolised in Spain. Public baseball provides the element in the national life which in England is provided by horse-racing, but the betting on baseball is probably very much smaller in volume. Horse-racing in the United States was

never patronised by any but the lower kind of people. There was a great deal of "crooked work" in it, and no great opposition was offered to betting on it being made illegal.

In this, as in the prohibition of alcohol campaign, women took leading parts. They have been active in every movement aiming at better social conditions. The agitation for the suppression of intoxicating drink was, as we have seen, begun by women. It was a woman who founded the first Christian Science Church and so started a new religion which has millions of adherents to-day. Earnest, patient reformers like Miss Jane Addams, and wild, fanatical firebrands of the Carrie Nation type, have each done their share in "holding high the banner of the Ideal."

The position of women in the United States is often misconceived in Europe by those who judge with incomplete knowledge. Most of the American women who travelled in Europe with right of entry into European society, as



IN A NEW YORK FIRE STATION: THE LIGHTER SIDE OF A FIREMAN'S LIFE

For the firemen off duty excellent quarters are provided by the fire department of New York City. Here, while some have made up a card-party, unperturbed by the song in progress just behind them, others take their leisure in easy chairs, and the station dog slumbers peacefully. Yet ever within hearing is the alarm-bell that may at any moment turn ease into action

Photo, Brown Brothers

it existed before the Great War, belonged to the wealthy class. Many left their husbands behind to carry on the toil which provided them with the money for their journeyings and entertainings and sumptuous clothes. They were not often women of intelligence. In a fashion which provoked ridicule they aped the manners of the aristocracies into which their wealth bought them admission. By them too often American women were estimated. No error could have been more complete.

As a recent writer on this theme says: "The two salient points in the position of women in America are these: First, the men and the women are friends; second, both men and women think of the women collectively as mothers." America is the only country where a Mothers' Day is celebrated yearly. Something of the feeling behind such an

observance may be set down to that self-consciousness which we have already discovered. Yet there remains a good deal which is sentiment and not sentimentality. There is among American men more genuine respect for women than is noticeable as a rule in Europe. Women could travel safely and without fear of annoyance in the United States long before this was considered possible in England. In the matter of giving women and girls seats in crowded trains or street cars the Americans are certainly quicker than Europeans.

Among the mass of the population women take their natural place as house managers, sometimes breadwinners as well; they have the greater or the smaller share in the decision of family matters according as they or their husbands possess the stronger individuality. This is the same

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everywhere, in all countries. It is only when we examine the classes which have some leisure, some surplus of comfort over and above the bare needs of day to day, that we discover differences in the status of women.

In America woman was placed by man upon a pedestal, acknowledged to be the "superior" sex. Man did homage to her, professed himself respectful, took upon himself the burden of providing her with luxurious surroundings, spared her as far as possible from contact with "sordid realities."

The effect of this upon many women was deplorable. They flaunted their supposed superiority. They gave themselves up to the pursuit of pleasure and to the devising of means to spend the money which their husbands placed at their disposal. They took up passing

foolies with feverish energy. The simple life which had been the pride of Americans gave place to an orgy of extravagance. The millionaires themselves would have been quite content to continue in the old way. Indeed, most of them were unable to eat anything but the plainest food. The strain which they imposed upon their stock of vital force by intense and long-continued brain-work left insufficient for the digestive process. The change in their habits when they climbed out of the humble rank in which they were mostly born was apt to rob them of their most precious possession, health. A quiet home, with frugal meals and a wife to look after and to soothe them, would have been their choice.

Their wives, however, aided by a certain number of men who earned contempt by devoting themselves to



AMERICAN FIREMEN FIGHT FIRE AND ICE SIMULTANEOUSLY

When the fire-bell sheds its sudden insistent clamour with the thermometer well below zero the American fire brigade is seen at its best. A glance at this engine caked in frozen snow and with long cables pendant from every part gives an idea of the difficulties of the fighting in a blizzard.

Special arrangements are made on these machines for thawing frozen hydrants with steam

Photo. by Mrs. J. W. Smith

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social distractions, created a "smart set" whose members aimed solely at outdoing one another in opulence and ostentation. Their entertainments were spoken of as "Mrs. ——'s ten thousand dollar dinner," and "Mrs. ——'s fifty thousand dollar ball." The "happy thoughts" of Roman emperors were rivalled by the nature of the surprises which awaited guests at these vulgar and sometimes outrageous spectacles.

gramophone playing the latest and most popular tunes of the street.

As the rate of lavish spending went up so did the fierce struggle for the power to pour out money. The standards of living became more elaborate and more costly in other classes. The sharp and painful differences between rich and poor became as noticeable in the larger American cities as in those of Europe, and they brought with them their



RESCUE SQUAD OF A CITY FIRE BRIGADE IN SMOKE HELMETS

To enable firemen to operate in buildings that have been filled with smoke, special helmets have been devised. These are airtight and supplied with a valve through which the wearer breathes outside air. This last is freed from the carbon dioxide naturally generated in the lungs and mixed with oxygen from a cylinder strapped on the back. A reducing valve relieves pressure.

Photo: George J. Smith.

The purveyors of luxury in Europe soon found that there was a better market for their services in New York. Fashionable dressmakers from Paris and Vienna offered their "most unique creations." An opera was established, with all the most famous singers and conductors, for people who as a rule knew nothing whatever about music, and would have preferred listening to a

invariable accompaniments of social unrest and discontent.

Fortunately for the Americans, they rush through phases very quickly. Flames in their country burn themselves out by reason of their intensity instead of smouldering for long periods, as they do with older nations. Society became a laughing-stock and a byword among all decent and intelligent people. It was



CADETS OF THE MILITARY ACADEMY, WEST POINT, LAUNCH A BOAT

In 1802 an Engineers' Corps was founded at West Point to constitute a military academy. The site was an historic one, for upon it, during the War of Independence, was situated a fort very vital to the patriot cause. The academy buildings overlook the Hudson river from a cliff about 160 feet high and enclose on three sides the parade ground. Officers are trained for all arms of the Service



WEST POINT CADETS IN THEIR HISTORIC UNIFORM

As seen in this photograph the cadets of West Point have retained the striking uniform in use about the time of the founding of their academy. A sword-hilt will be noticed at the hip of the cadet with the telescope in his gloved hand, and behind the double cross-belt, who remains seated while he exchanges greetings with a comrade returned from a visit to London has a scabbard across his knee

Photo. Brown Brothers



BUILDERS OF THE FANTASTIC TOWERS THAT SOAR ABOVE THE MARLS AND DOCKS OF NEW YORK

American people is satisfied and wonder in every scholar by the skyscrapers that are a unique feature of New York. They represent a wholly new development of architecture, and in their height and line have a real beauty of their own. Built on the ever more crowded rock of land between the East and Hudson rivers, they are the first thing to give a new arrival an impression of the largest city of the U.S.A., and viewed from the heights of an Eastern city.

Photo, News Bureau

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soon denounced as "bad form" to be ostentatious. The good sense of the mass of the nation reasserted itself and put an end to the more blatant and more banal follies of the rich.

The society woman was, after all, merely a local fungus upon the healthy trunk of American life. The result of the position allotted to women in the United States was manifested in many wholesome activities. They were given the right to equal opportunities with men in education. Professional life—legal, medical, scientific—was thrown open to them. As citizens, they exercised whatever privileges they demanded; until lately, however, these did not include the vote.

The explanation of the delay in adopting Women's Suffrage is worth inquiring into. It is connected with many other disadvantages arising out of the enormous inflow of immigrants from the districts of Europe inhabited by backward and oppressed populations.

Why Women's Suffrage Tarried

The women immigrants had, in general, no conception of the meaning of self-government. They were ignorant and superstitious. They would have been incapable of giving an intelligent vote in any community larger than a village, and even there they would have been liable to let themselves be swayed by personal likes and dislikes, the hope of personal advantage, or some stupid prejudice. To entrust power to such voters who would have been influenced by wild words and fantastic argument was seen to be too perilous.

University education for girls is usual when parents can afford it. If there is not enough money for both boys and girls to attend a university, then it is often the girls who are chosen, while the boys begin at once in business. The level of education and culture among women is certainly higher than among men. The business man seldom has time or mental energy to give to anything beyond his business. He does not

regard it merely as a means of making a living. It is his life study, it absorbs the whole of his intellectual activity. There is an enormous market for books in the United States, not only novels, all classes of books; but they are read chiefly by women. This separation of interests, the wide intellectual gulf between husbands and wives, threatens to be a frequent source of domestic unhappiness.

Influence of Women's Clubs and Leagues

The influence of women, however, was brought to bear upon social legislation quite as effectively by means of their clubs and leagues as it could be by the direct vote. Very large numbers of men are content to follow the leads given by these organizations in matters affecting the homes and health of the people. Subscriptions to these societies are small, so that even the poorest can join and feel that they are helping to make the world a better place to live in. The leagues train large numbers of the ignorant immigrant women in the rights and duties of citizenship. They set themselves to enforce cleanliness in public places, markets, and streets, to force shopkeepers to wrap up food in clean paper, and to persuade people to be clean in their homes. They teach mothers how to look after their babies. They arrange for lessons in citizenship to be given in schools; open the schoolhouses in the evening for games and classes; help to find employment for boys and girls as they leave school.

The City as the Home Writ Large

The line taken by the leagues is that a city must be thought of as a big house which belongs to all the people who live in it and that, just as mothers work to keep the single home tidy and fit to live in, so the duty lies upon the women collectively to do the same for the city. To this thought there is usually a very quick response, especially from the poorer women, who suffer more



BALANCING FEATS OF BUILDERS ON THE GIDDY HEIGHTS

Vertigo is absolutely unknown to the men engaged in building the skyscrapers in New York, and familiarity breeds, if not contempt, at least disregard of the dangers attending their employment. Here a lad stands erect on the narrow surface of the girder on which his mate sits working, without any hand-rail to steady him against the wind that must exert appreciable pressure at such an altitude.

Photo, Brown Brothers

if the "big house" is neglected. It is a new idea to them that the city belongs to all, and that they can do as much to improve it as the wealthy.

Before the leagues were formed a good deal was done by women's clubs, and still is done, especially in the smaller places. Clubs were established first for educational and cultural aims. The members studied authors in common, listened to accounts of foreign travel, invited strangers to address them and add to their knowledge. Then they broadened out and threw themselves into civic reform movements. The power of the clubs is mighty; as many as two million members are represented in the National Federation, which meets twice a year.

A meeting was being held in the spring of 1918 when the appeal was made to the American people to give

up wheat bread until the next harvest was gathered, so that Europe might have it and be saved from famine. The delegates from the two million club members decided unanimously to recommend active cooperation to all clubs. They agreed that they would not only refrain from buying wheat flour, they would send whatever store they had of it to the local food controllers for shipment to France, England, and Italy. In a report to the President Mr. Hoover wrote that "in assessing the credit for the vast export of food which has been saved for our allies by our people no one will deny the dominant part of the American women."

The readiness of men to acknowledge the value of women's work and to follow where they lead proves the cordiality which reigns in the United States between the sexes. There is far more

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friendship between young men and women than in any of the older countries. Boys and girls are brought up together. No obstacles are thrown in the way of their meeting constantly when they leave school. They take their amusements together. No scandal is caused by their being alone together. They are playmates, comrades, equals.

This equality is reflected by the laws concerning women's property and divorce. Marriages are not dissolved upon easier terms for men than for women. They are treated exactly alike. Wives have control over their own property, their husbands cannot touch it. A wife inherits her husband's "real estate," that is, land or buildings; she has a legal right to maintenance by him. The suffrage is granted to all women as to all men, and women can be elected to any public office. There is little prejudice against their competing with

men for the choice of the voter. When the first woman returned to Congress took her seat, she was treated with helpful courtesy. Many positions of responsibility under the Federal government, under state governments, and under municipalities are held by women. Women are often found as managers of businesses, with large salaries and large staffs to control.

Lecturing is a most profitable occupation in the United States, and women form the bulk of lecture audiences. They, too, are more numerous than men in the parties which are made up for "seeing Europe" at cheap rates. They feel that their culture cannot be complete without visits to the famous cities of the Old World.

Lately the "See America first" cry has set many more Americans travelling through their own territory, but the distances are so immense that many feel



RIVETING GIRDERS—AND ATTENTION—ON A NEW YORK SKYSCRAPER

Some of these skyscraper builders no doubt take a foolish pride in spectacular deeds, but their ordinary tasks require nerve and daring only developed by long practice. Much of the skeleton framework has to be ascended by iron footholds inserted in the uprights by the man as he goes aloft to work at heights whence people in the streets appear as small as ants

Photo, Brown Brothers



ACTIVITY IN THE OYSTER INDUSTRY: FRESH SUPPLIES FROM THE TEEMING OYSTER BEDS

The oyster in very little at ports along the Atlantic coast. Cultured methods have attained a high degree of perfection in the United States, an increased demand constantly compelling the development of beds for planted oysters, apart from the natural beds. The wide geographical distribution of oysters proves their ability to withstand an extensive range of temperatures, but they grow and multiply with greater rapidity in the warmer waters. Many oyster farmers transfer some of their stock from the deep water beds to the shallows, where the warmth and abundant food help to fatten them, thus increasing their flavor and value.

Photo, Frank Rowley



SARDINE PACKERS AT A CANNING FACTORY, SAN DIEGO, CALIFORNIA

Main controversy has been held over the kind of fish called sardine. Many varieties of small fish, packed in oil, have been included as being eligible for the name, but it has been established that this nomenclature is only permissible in the case of the pilchard, which is common to European waters. An allied species is found off California, and here workers are seen packing the fish, which are first gutted, washed, and bled in oil. The name sardine derives from Sardis, where fish of the kind are abundant. San Diego, on the bay of that name, is a port some six miles south of Los Angeles.

Photo, George Douglas



CHIPPEWA INDIANS FISHING THE RAPIDS IN ST. MARY'S RIVER BETWEEN LAKES SUPERIOR AND HURON

Sault Ste. Marie, the capital of the Chippewa County, Michigan, is situated at the rapids of St. Mary's river, west the outlet of Lake Superior, and on one of the famous ship canals, which divide the impediment to navigation, caused by a fall of some 18 feet, and lower or raise vessels from one level to the other. The city is connected with the village Sault Ste. Marie in Canada by the international railroad bridge, thus communicating directly with the Canadian Pacific Railway.

Many of the Chippewa tribe, whose habitat is near the Great Lakes, are fine navigators and were expert at shooting the rapids in their frail canoes.

Photo, Owen Bradley.



WINTER IN THE STATES: BRINGING HOME THE FIREWOOD

Owing to the size of the country the climate varies in different regions. The northern regions are in a zone where winters are long and severe, the southern extremities lie near the tropics. The main land-mass is in the temperate zone, but nevertheless is divided between violent extremes, including intolerable heat waves in summer and blinding blizzards of whirling snow in winter

Photo, Brown Brothers

they might just as well cross the ocean as spend three or four days in a train.

Railway journeys are made infinitely more comfortable than they are in Europe. All rapid, long-distance travelling is done in Pullman cars. In these the seats face one another; each passenger has one to himself. At night the negro porters fill up the space between the seats and make a bed, while they let down from the roof a shelf upon which another bed is made up. Thus the two passengers sleep. The beds are wide and comfortable. From the roof heavy curtains are hung which shut in both bunks. The aisle then has the appearance of a narrow, enclosed passage, running the whole length of the car.

Attached to each train of Pullman cars is a parlour car, where there are armchairs, a writing-table, and plenty of magazines. Usually this is at the

end of the train; one can then sit outside on the rear platform to take the air and study the country through which one is passing. Some trains on the long trans-continental routes have special observation cars.

In the dining cars excellent meals are provided. There is a bewildering variety of dishes on the bill of fare. For breakfast there is always fruit in season. Ice-cream is never absent from the menu. The cooking, all done in the train kitchen, is, as a rule, good, the service quick, and the charges are not exorbitant.

The differences of scenery, of climate, of cultivation, and of industrial development which are to be found within the borders of the United States make travelling there unusually attractive. If it lacks the charm of historical association, and of the periods of art



AGRICULTURAL INDUSTRY ON AN INDIAN RESERVATION

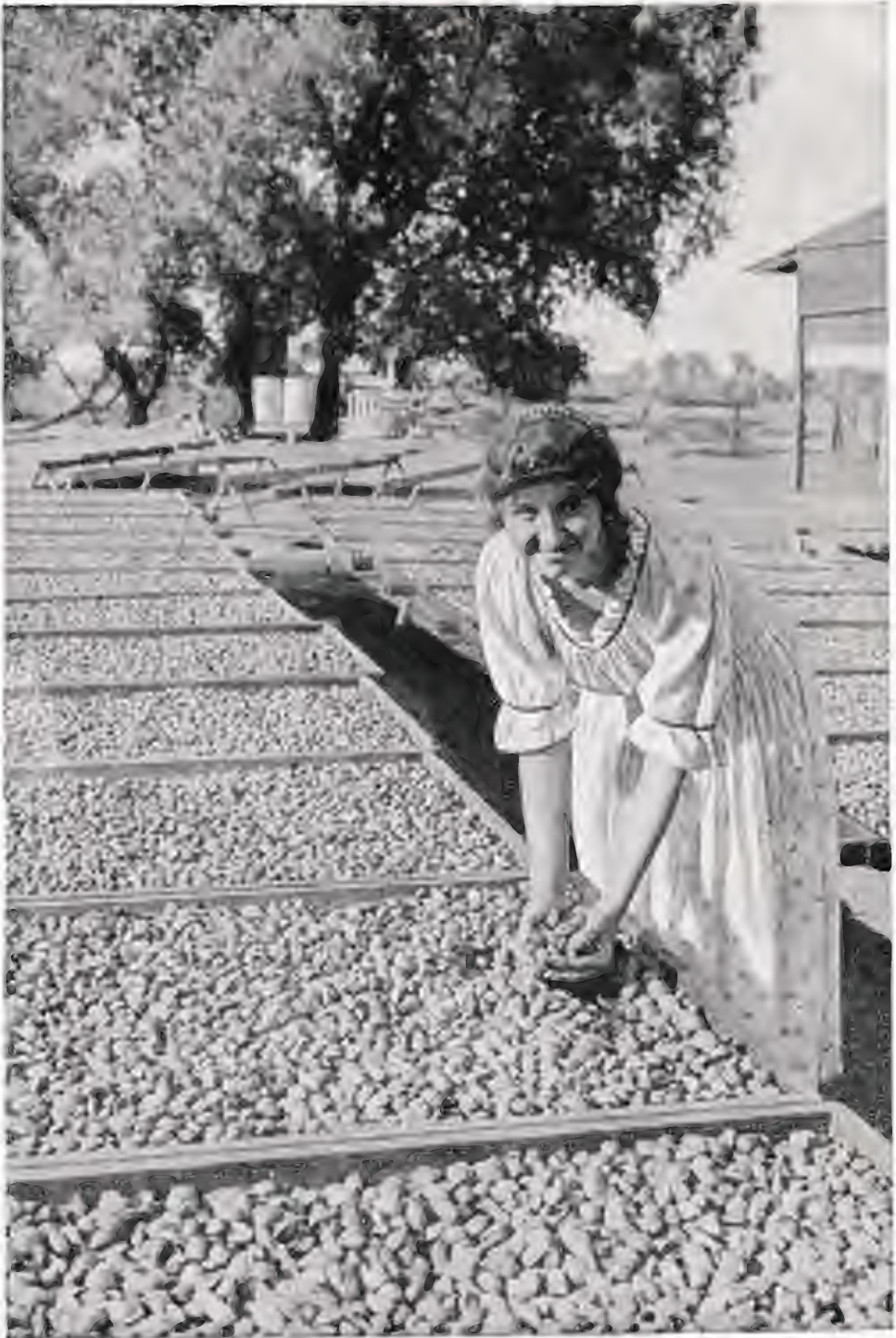
He is one of the renowned Redskins—a term of no exact somatic significance, seeing that their skin is rather of a coppery brown—a remnant of the aboriginal people of the New World. Before the White Man's coming the North American Indians had attained a considerable degree of industrial and social advancement; now, in the reservations, they are being schooled in modern industry



LAND LABOURERS OF THE FERTILE "EMPIRE STATE"

The surface of New York State, greatly diversified by numerous mountains, lakes, and rivers, is noted for its picturesque scenery; nevertheless, two-thirds of the soil are suitable for agriculture and possess all the conditions favourable to productive farming. Ranking as the second state in value of farms, it has important agricultural products, and industry characterises its rural population

(Photo, Dennis Brothers)



DRYING YARD OF A CALIFORNIAN ALMOND ORCHARD

After some experimenting, enterprising growers in California succeeded in making that state one of the recognized centres for almond production. The fruit of the almond tree is leathery and uneatable, and encloses a nut which when broken reveals the edible kernel. While the tree does well on dry soils in Syria and North Africa, the Californian variety needs well watered land for good production

Photo, Bruce Bennett



VARIED MEMBERS OF A FARMER'S FAMILY ON A ROADWAY IN RURAL OHIO

The United States is primarily an agricultural country, despite the fact that its manufacturing figures are conspicuously in the numbers of the world. Most of the settlers in Ohio are farming beyond a remunerative period. The farmers are not always large ones, but they are cultured with a will; their common notion is that the advice expressed in the well-known couplet: "A little farm will tillol, A little farm well filled," is sound and worthy of practical consideration. Most farms are worked by the owner or tenant and his family, and although laborer is employed at certain seasons, farming is usually a family occupation.

Photo, From Bookman



DARBY AND JOAN ENGROSSED IN AN APPLE-DRYING PURSUIT

Florida and California are the principal states for the production of fruits, but in many districts fruit-growing is a profitable industry. Apples, a hardy fruit, are plentiful, and yearly this old Virginian couple undertake the task of drying their small store—a process involving no little patience on the part of the wife, who slices the apples, strings them, and hangs them near the hearth to dry

Photo, Brown Brothers

which have left their mark upon Europe, there is more to be learned in America, there is a living present to study, an

experiment in progress, a melting-pot on the boil which is blending the most varied elements into a new race.

American Life & Character—2

Life in the Great Cities

ONE'S first impression of New York suggests that the city is decidedly more Continental, that is to say European, than English in appearance. One has to remember that it is a southern city. As you look out from a car on the "Elevated," the railway which runs on the level of second-floor windows, you see, if it be summer-time, the streets filled with children playing, people gossiping, women sitting outside the houses, just the sort of street scene you would get in Naples or Seville. There is an enormous number of Italians in

New York, and many other southern people; they help towards the making of this first impression.

Featureless, too, the city appears to the fresh arrival, save for the tall buildings in the neighbourhood of Wall Street or Lower Broadway. The streets and avenues all seem very much alike, and so, indeed, with a few exceptions, they are. The two principal exceptions are Broadway and Fifth Avenue. Broadway runs from the sea for many miles up the narrow island on which New York is built. Fifth Avenue begins at



PASSING MOTORISTS INVEST IN A CONSIGNMENT OF APPLES FROM A COUNTRY ORCHARD

Apple growing has one of its chief centers in North America, where the combination of virgin soil and cheap transport have sold to the commercial world. In certain states the apple is indigenous, but a wide variety has been obtained by cross fertilization and grafting from imported species. In some localities, however, notably the north-west, the Americans have had to face special difficulties in the way of scorching of fruit by the sun and damage from high winds. These difficulties are combated by planting the trees closely, and so affording mutual protection.

Photo. Bureau. Peckham.



GIRLS OF A CITY SCHOOL INCLUDE PRACTICAL GARDENING AMONG THEIR STUDIES

Norfolk has more attention or more encouragement been given to agricultural education than in the United States. This country is the school, many of which have their own gardens. Students may then pass on to an agricultural college or take a special course at one of the universities. In connection with this program for advancement in the various branches of husbandry it is imperative to make this program of an Act in this country is each state 50,000 acres of land for every member referred to Congress, for the purpose of studying and seeing why the act could be practical.

Photo, Bureau of Education



HARVESTING A CROP ON A TOBACCO PLANTATION UNDER THE SUNNY SKIES OF VIRGINIA

Many southern landowners have found it advantageous to grow the great staples which could be planted and harvested by negroes and by wholesale methods. For long years tobacco was the principal crop of the northern tier of southern states, including Virginia, where its cultivation has been a profound influence in the economic organization of the state. The soil and climate of the United States are, on the whole, well suited to the growing of tobacco, which in many regions has become a prolific source of wealth. The acreage devoted to it has increased enormously, and the weight of the crops amounts to many million pounds.

Photo, Bruce Ziedler

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Washington Square, a fascinating relic of old New York, with stately houses of early nineteenth-century architecture and restful green spaces, both telling of a time when Americans still valued leisure and charm. They are now coming back to the just appreciation of those blessings.

Right away to Central Park Fifth Avenue runs, crossing Broadway and gradually becoming "residential." Not long ago the shopping part of it was a long way "down town," but every year the shops crept farther up. Then huge hotels were built, first the Saint Regis, called the Millionaires' Hotel, then the Gotham, then the Plaza at the top. Most of the houses remain which made Fifth Avenue famous as the street of the homes of the richest men in the world, but they are shut for the most part. Commerce has marked this, one of the finest thoroughfares in the world, for its own.

Lofty Office Blocks of Broadway

Broadway cannot be called "fine." Much of it is narrow. There are stretches which are still squalid. Nowhere is it impressive, except, perhaps, in the Money Market section, where the office-blocks are so high that the traffic and the swirling currents of humanity seem to flow like a noisy, hurrying river deep down between very steep and precipitous cliffs. The chief activities of the city are all to be found on Broadway.

At the harbour end are the Custom House and the shipping offices, all the signs of a busy and wealthy port. Then come the banks and the Stock Exchange, and the offices of the firms that deal in money. Here the streets are named instead of being numbered as they are higher up. They date back to an early period of New York history.

No other of the avenues, which run lengthwise, while the streets run across, can be compared with Fifth; indeed, they are undistinguished, uninteresting, mostly filled by the poorer kind of shops, inhabited by the flatter kind of people.

The streets that stand out in one's recollection are also few, but that is equally true of London or Paris streets.

Next after the "Lombard Street" section of Broadway comes the wholesale trade district, then a shopping section, then theatreland, then the motor trade region, and after that miles and miles of nothing in particular. It is still Broadway right out in the country, where trees and bushes take the place of shop-fronts and the blithe "commuter" (as the suburban season-ticket holder is nicknamed, because he "commutes" the daily fare into a fixed quarterly payment) enjoys the scents and stillness after the din and stuffiness of town.

New York's Magnificent Harbour

From one of the business men's lunch clubs on the top floor of one of the high buildings the beauty of New York is seen to lie in her magnificent harbour and the two rivers that flow into it on either side of the tongue of land on which the city clusters. The Riverside Drive, which overlooks the broad Hudson, is a favourite quarter to live in, not so fashionable as the district which lies on the other side of Central Park, but far more attractive.

Contrasting Wealth and Squalor

Over the river is New Jersey, where many New Yorkers live, in such suburbs as East Orange, where you might imagine that the whole state was peopled by comfortable folk living in neatly-constructed spacious houses with gardens round them, and that poverty had been banished—as indeed it has—from the region where the well-to-do dwell. Look the other way and you see Long Island across Long Island Sound.

At one end this shares the grime and turmoil and squalor of toiling New York. In the centre is a pleasant farming district, which reminds one as much as anything I ever saw in the United States of an English countryside. Then the island becomes an uninhabited jungle. On the Atlantic shore, only a



OPERATIVES AT WORK STRIPPING THE "FRAGRANT WEED"

After the wilting and drying process, the tobacco leaves are stripped of their midribs and some varieties are then put under heavy pressure. Great care is taken in the sorting of the leaves, which are placed in heaps according to their quality, as first, second, and better grades. Tobacco is brought in bundles to the cigar factories, high grade leaves for wrappers being kept separate.

Photo, Brown Brothers

short trip from the city by train or boat, is Coney Island, the pleasure resort of the millions who inhabit New York, as opposed to the "Four Hundred" who flatter themselves that they give "tone" to its society.

Farther off on the New Jersey coast is one of the favourite holiday-places of the middle class, Atlantic City. In some of its features it recalls Coney Island, though such a suggestion would be indignantly denied by its frequenters. Its long Board Walk by the ocean and its huge summer hotels are its prominent features. A still longer journey must be taken by those who go to Newport,

the fashionable seaside "village of palaces," in the state of Rhode Island.

A delightful spot is Newport, in spite of the atmosphere of superfluous riches which is supposed to enwrap it. In truth, the rich cast off here, during the daytime at any rate, the ostentation and luxurious habits which they acquire in cities. They bathe, play lawn-tennis, croquet, polo, ride or drive about the country, make up impromptu lunch and tea parties, wear simple, sensible clothes. Only in the evening does the sway of fashion reassert itself. Dinners are on the sumptuous scale, the most expensive of frocks are worn, bridge is

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played till early morning for high stakes. Along the coast of Massachusetts are smaller country-home settlements where the wealthy Boston people take their ease amid their carefully-tended gardens and in the bracing Atlantic air. There is a stretch here known as the gold Coast, on account of its millionaire population. Some of them are of the kidney that loves display and that spends lavishly for no other purpose, proclaiming its deplorable lack of taste and education.

But most of them, and particularly those who were born in this part of the United States, are men and women who belong to that really good society which is found in all countries and which demands from its members nothing more than the qualifications of naturally fine instincts, cultivated intelligence, wide interests, and acquaintance with the best that has been thought and imagined since the records of mankind began.

Much ridicule has been thrown at Boston and its people. Possibly they have deserved some of it. They may have set the standard of culture a shade too high. There are Bostonians even to-day who betray their poverty of intellect by being self-consciously "intellectual." But no one who is competent to estimate social values will deny that, as Washington is the administrative and New York the business capital, so Boston is the American metropolis of intelligence and learning, of knowledge and taste, pursued for their own sakes and without any ulterior object of material advantage.

To begin with, Boston has a tradition. Here one's thoughts turn to Emerson and the "Transcendental School," to Oliver Wendell Holmes, to Thoreau and Longfellow and Nathaniel Hawthorne, to James Russell Lowell and Fields, the publisher who earned the right to be included for ever among the authors whom he treated so well. The literary associations thus begun have never been



HAND MANUFACTURE OF THE TOBACCO LEAF INTO THE CIGAR

Throughout the United States there are to be found numberless factories, large and small, for the making of cigars. Very few of them use machinery, for hand-made cigars are still considered the best and are the most expensive. The operative rolls the filler tobacco into the compact shape required, then winds the wrapper leaf round it and fastens it with paste at each end

Photo, Brown Brothers

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entirely neglected. It is not by chance that the Boston Public Library is the most famous in the country. Harvard, so close to the city, has fostered, not merely the spirit of learning, but the art of expression, the mastery of language, the study of best models. About the older red-brick and the newer grey stone university buildings there is a mellow air of leisurely yet earnest studentship.

Harvard and its Associations

When you have wandered through the courts and quadrangles, you understand why Harvard men are somehow different from Yale or Princeton men. Their imaginations have been attuned to beauty, their minds to the comprehension of that side of our existence which is not concerned with buying and selling and becoming rich.

The Harvard Club in New York is different from all other clubs there or elsewhere. There is no sham culture at Harvard or in that part of Boston society which appreciates the Harvard spirit. The centre of the city is a tangle of narrow streets and old buildings preserved "for old sake's sake." Outside of this are wide thoroughfares, avenues shaded by fine trees, open spaces which make Boston live in one's memory as a vista of parks and commons. This aspect of their city is highly valued by the people, and they have made plans which will keep it green and airy however monstrous its growth may be.

New Orleans : Old and New

If ever it fulfils the expectations of its town-planners and includes a population of ten millions, these ten millions will nevertheless have an orderly, agreeable dwelling-place. Wide avenues have been planted eighteen miles from the centre, to be ready when they are needed. Stretches of woodland and breezy hillside have been reserved for public use ; so have the shores of lakes and rivers, even the banks of streams.

There is only one other American city which fills the mind of the traveller with pictures from the past as Boston does ;

this is New Orleans. One is disappointed at first that it does not take one aside more often and more insistently to whisper in one's ear of the days when it was a French town and of the later slave-dealing scenes which went on here as openly as if no man believed that there was a God in Heaven. But those who stroll away from the modern part, which is exactly the same as all other modern parts, and look for remains of the old French settlement will still find a good deal to reward them.

There is one street in particular, a street of low houses covered with flowering creepers, a quiet street where it is always afternoon, shut away from the bustle and noise and hurry of new New Orleans, which gave me just the atmosphere I was in search of. Here there is a famous French restaurant, where the waiters have the true French style and where the wine is as good as you might find in Dijon or Bordeaux. The omelettes, too, are quite unlike those of American cooking ; they reminded me of the omelette of the landlady at the Mont Saint Michel.

White and Black in the South

Richmond is a southern Civil War city, Atlanta (Georgia), Savannah and Birmingham (Alabama) represent the New South of industrial expansion and prosperity. But not until you get to New Orleans can you feel that the South has become a reality to your mind.

Strangely you begin then to understand that the negro problem, which is the toughest problem the United States have before them, is not so difficult in the South as it is in those parts where white people and coloured people mix more and meet upon a basis of pretended equality. What the nature of the problem is has been stated succinctly and accurately in these words : "Whether at last the negro shall gain full recognition as a man, or be utterly crushed by prejudice and superior numbers?"

In the South the negroes accept the position of inferiority assigned to them.



SKILLED HANDS IN THE MANUFACTURE OF SILKEN HOSIERY

America purchases much of her raw silk from Italy, Japan, and China, for despite favourable climatic conditions sericulture has made little headway in the U.S.A. since its introduction some 300 years ago. Nevertheless, every branch of the silk manufacturing industry is well developed; silk mills are numerous, and the *filles* and "*laines*" produced are remarkable for their beauty and excellence.

Photo, Brown Brothers

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They may chafe inwardly against it, but they seem to know that it would be useless to attempt any change. The separation between them and the whites is jealously kept up. By law they are forbidden to intermarry. By custom they are not allowed to enter public institutions such as libraries and parks, for which, however, they are taxed like other citizens. They are in the main restricted to the lower grades of manual labour, their wages are low, the quarters in which they live are the least desirable.

Progress Despite Galling Fetters

In railway trains, railway stations, and street-cars they are kept apart from the whites. No hotel or restaurant will serve them, no white church accepts them as members, no white school or college admits them. They are given votes by law, but they are often not permitted to record them, and if they do, their voting power is liable to be made null and void.

In spite of these galling and hampering disabilities, the blacks have made great strides in civilization. I went some years ago to a negro fair not far from New Orleans. Everything was arranged and conducted as it would have been by whites. The fathers and mothers and families who crowded the buildings and the terraces were quiet, well-behaved, interested. There was, I recollect, an emergency hospital unit with black doctors and black nurses in seemly uniform, all with diplomas and degrees.

Southern Blacks in the Great War

Many stalls offered proof of negro skill in salesmanship, ingenuity of display, and enterprise in small commerce. I came away convinced of the advance made along the lines of the Booker Washington programme, which aimed at the establishment of the coloured race in industry and at the accumulation by it of wealth before equal rights of citizenship were claimed. After the Great War there was a

heating of passion on both sides. Altogether 360,000 black soldiers served in the American armies. Of these, 239,000 came from the South, which sent only 379,000 men to the colours in all. It was certain that those who had accepted the duty of citizenship in greater proportion than the whites would renew their claim to its privileges. Once again the negro question came to the fore in American public life, and in a more pressing shape than at any earlier period.

There are now some twelve million coloured people in the United States. Their birthrate is larger, always has been larger, than that of the white population. To the mass of the whites they are "niggers," a lower species of humanity, which will never be on a level with fair-skinned people. It is admitted that here and there one will raise himself or herself out of inferiority, but it is fiercely maintained that to expect the two races ever to live together on terms of equality is absurd, and even immoral. Yet there is a general admission also that the only method of avoiding trouble is to put the blacks all together in one part of the country. It is now impossible to return them to Africa, whence they came.

White Kindliness and Intolerance

The problem of the Black is one which the Americans owe to the Spaniards who discovered and exploited the continent. In four centuries the number of negroes carried to America is supposed to have been fifteen millions. Although slavery was abolished in New York State in 1827, it was not until 1854 that the right of the coloured people to ride in the same tramway-cars as white people was established.

How the negroes are treated, whether in the South or the North, depends very much on the kindliness or the intolerance of individual whites. Here are two incidents to illustrate this. A coloured woman, brought up in Canada as a British subject and with the

*American Indians
of Arizona & New Mexico*



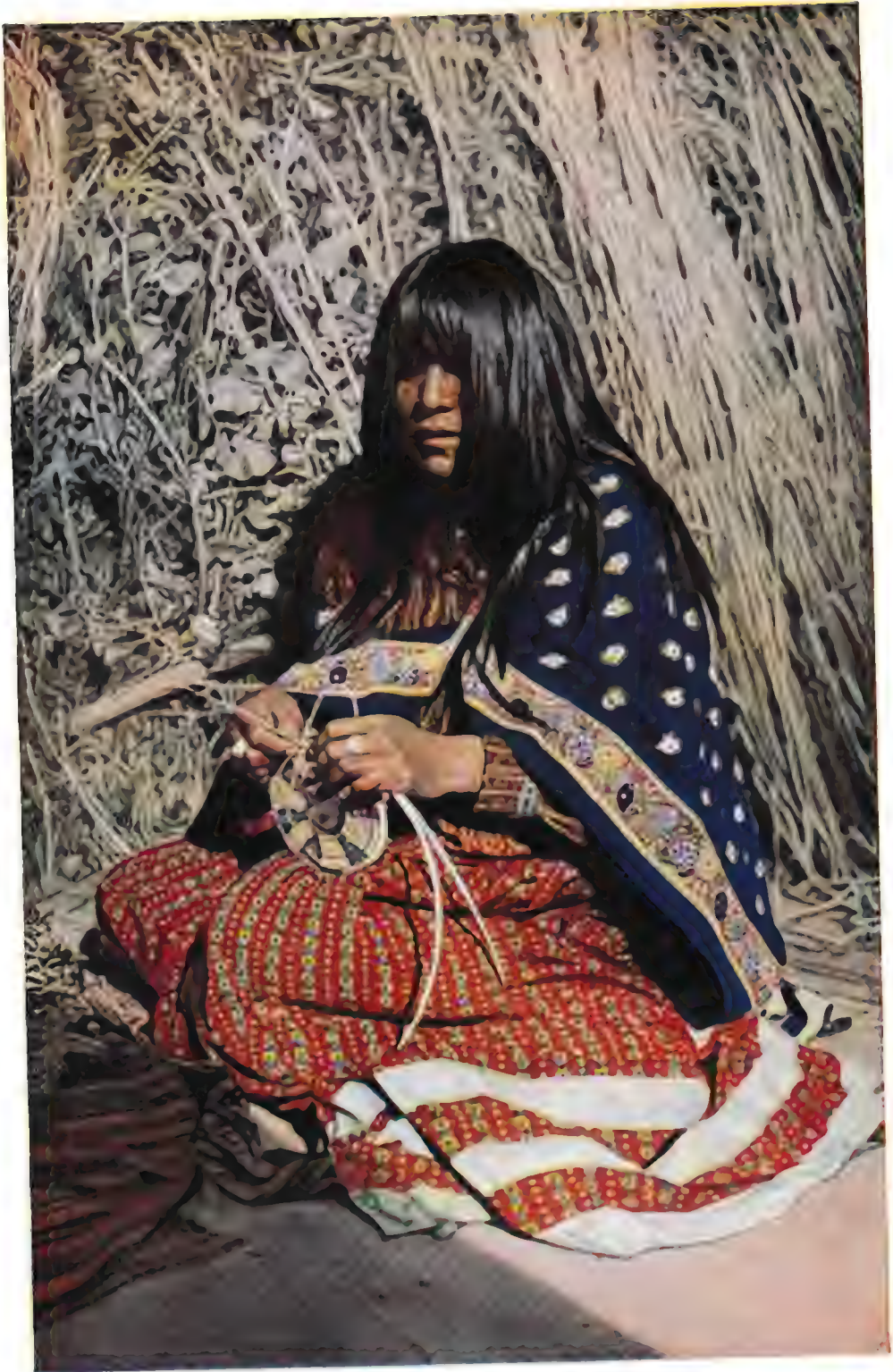
Lank hair and solidity of facial contour distinguish this stoutly built and gaily garbed squaw of the Walapai tribe in Arizona

From "Carnegie & Co. Collection"



*In the heart of the sage brush desert of Arizona Navaho blankets
are woven, their beauty and utility attracting many customers*

19000, American Museum of Natural History



Versed in useful arts are the Indian tribes of Arizona, and basketry, skillfully woven and dyed, is a much favoured feminine industry

Photo, Brown Brothers



Strongly developed is the Pueblo culture in customs, ceremonies, and dwellings, and, among divers arts, pottery holds a high place



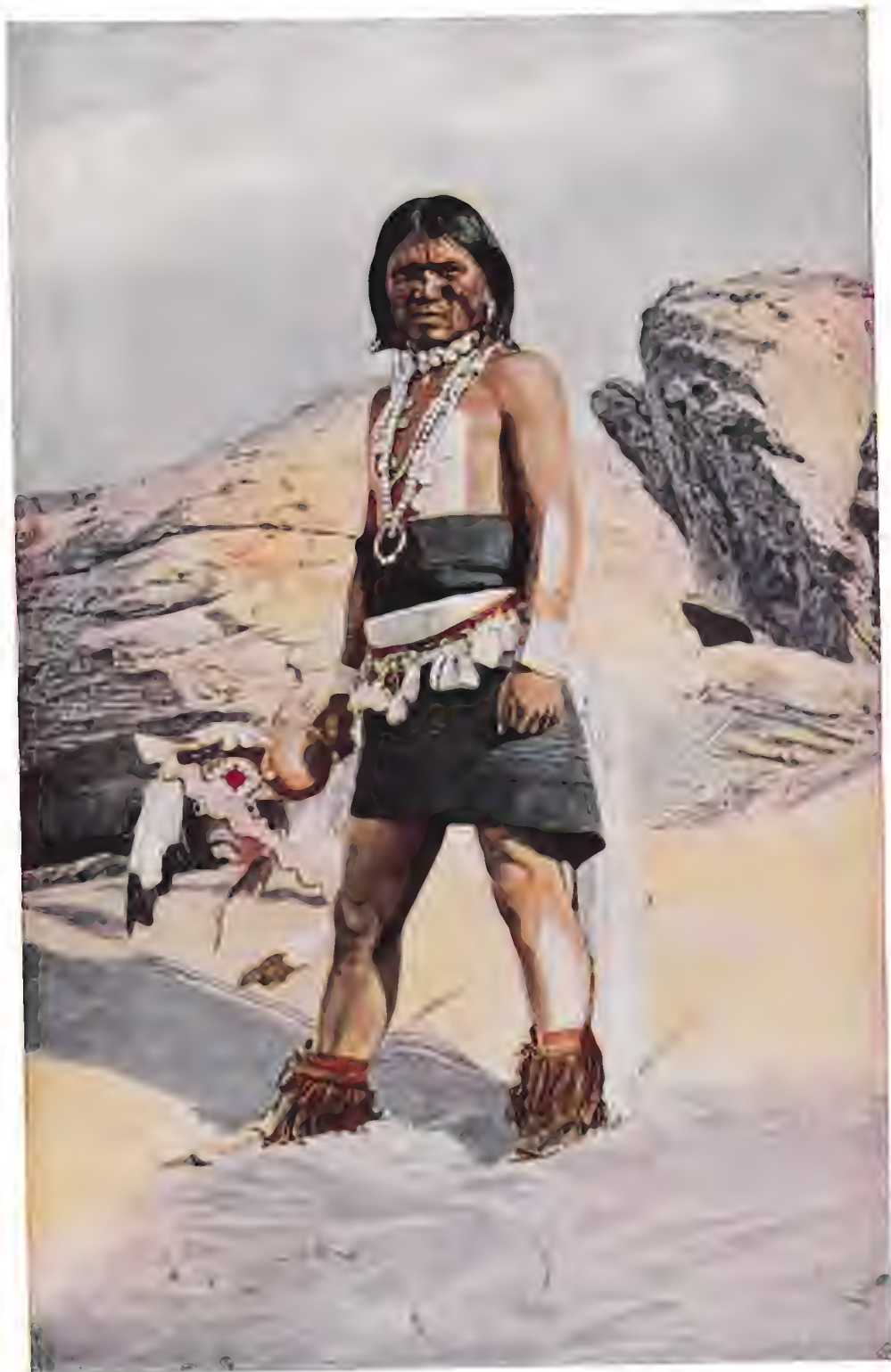
The portable bed of the papoose is an important article in each Yuma household and the poorest mother lavishes care upon its trappings

(Photo, George DeKays)



If predatory and warlike, the Apache of New Mexico, judicious and artistic in dress, is a finer man than the so-called Apache of Europe.

From American Nations in Natural History



*A Hopi snake-dancer of Arizona, whose ancestors danced in
self-same manner and place even before the advent of the Spanish*

Photo, Underwood & Underwood



Lovingly this chief handles the gift made to a predecessor by President Lincoln taken thanking the Pueblo leaders for aid in the Civil War.

Photo, Underwood & Underwood

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surroundings of a good British home, was on a visit to a seaside place in New Jersey. She went into a merry-go-round enclosure and was ordered out by the man in charge.

"Get out of here!" he said. "We don't allow niggers."

That woman sat by the sea and wished that "the ocean might rise and drown every white person on the face of the earth." She destroyed all the letters she had from her many white friends and made up her mind that she would have no more to say to them. In time her soreness wore off a little, but she never forgets that rough boor's insult or thinks of white people as she had done up to then.

The other incident happened in a street-car. A young American at a college in New York State knew slightly a negro fellow-student from the South.

Growth of Coloured Prosperity

At "commencement," when the students had their relations to visit them, this young man saw the negro come into a crowded car with a girl, who was evidently his sister. "Without a thought I rose, lifted my hat and gave her my seat. Never again shall I see such a look of gratitude as that which lighted up his face when he bowed in acknowledgment of my courtesy. It revealed the race question to me."

In the United States, however well-off the negro may be, he is not contented with his lot any more than the rich Jews, who were tolerated by the Russian government, could be at their ease while massacres were of frequent occurrence among their poor brothers. There is a growing class of prosperous coloured people. Their homes are comfortable in an undistinguished style. Their ambition is to be as much like other people as possible. They live like their white neighbours, have their card-parties and their musical evenings, their dances and "church socials." They go to church regularly, the whole family

turning out and all dropping generous gifts into the collection plate.

It is among the black clergy that the demand for full rights and freedom finds loudest voice. They feel more than any other class the sting of the decree which commands the negro "to keep his place."

Education Among the Negroes

The blacks are not tolerated in the North so sympathetically as they were. Their legal rights are still secured to them—on paper—but even places which do not actually refuse service to coloured persons let them see that they are not wanted, and the negro is sensitive enough to shrink from rebuffs. He is a simple, genial, good-natured creature as a rule, and he cannot understand why he should be treated as an outcast. He shrugs his broad shoulders and keeps among his own people. That is in the North. In the South he is compelled to keep among them. He is humiliated, made to feel he is considered inferior to the whites, driven often to crime by his resentment and wounded pride.

Yet in all parts education spreads among the blacks, they rise in larger and larger numbers from the hewer of wood and drawer of water class, they raise a louder and more persistent cry for the dropping of the "colour bar." Yet, so far as can be seen at present, there is a stern and even fierce determination among the whites in the United States for the keeping of that bar severely up.

Results Achieved at Hampton

In the white imagination the dissolute, savage negro represents a terrible danger. That he exists is true enough, but it is true also that he is a rare exception and that he is generally the product of bad conditions created by white people. The negroes are apt to be vain, the men in particular. They appreciate that "*dolce far niente*" (pleasant idleness) which is foreign to the American of the northern states. They like spending money, they like display.



GLIMPSE INTO THE SORTING DEPARTMENT OF A BEAN CANNERY IN THE UNITED STATES

The kidney bean, or *phaseolus vulgaris*, was introduced into Europe from South America in 1507, and its culture was first popularized in France, where it is usually known as the haricot. In the United States this bean is plentiful and embraces many varieties, over half of which are in cultivation, including both fresh and climbing beans. The seeds of many of these varieties, especially the frijole, which is a staple food in the south-western states, are used, either green or dried, as food for man and beast. Large quantities of them are preserved with salt, or by evaporation, or canning.

Photo, from Brothers



SCENE ON AN ICE FIELD IN THE STATES DURING THE PROCESS OF CUTTING AND CARTING AN ICE CROP

The ice industry is an important one in the United States, where both natural and artificial ice are in constant demand. The chief points of operation are in Maine and on the Hudson river. After the snow has been cleared, usually by means of a snow-plough, an ice-plough cuts deep grooves in the ice, first in one direction, then at right angles with the first, thus forming squares. These grooves are deep, and the resulting thickness is cut through with a saw; the blocks are then loosened and floated or carried to the ice-warehouse, where to be held in storage until required.

Photo. Everett Collection



RURAL POSTAL SERVICE SIDE BY SIDE WITH GENERAL STORES IN OLD-FASHIONED AMERICA

Since the year 1911, when their own post office system was introduced, the postal service of the U.S.A. has developed enormously. The door delivery system for cities was introduced in 1861, and the rural free delivery under President McKinley in 1897. Notwithstanding the youth of this last adjunct, it has all the appearance of a well-established institution. Numerous revolving doors and deliverymen are provided to meet the convenience of the rural public, and in the service districts where the more modern modes of transport have not yet penetrated the old-fashioned light delivery is still employed by the post official in his daily rounds.

Photo. Street. Boston

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But they can be induced to work hard and steadily. As parents they set a fine example. They are of a cheerful temperament, they delight in music, they love laughter.

Whether their capacity for intellectual development is smaller than that of other races is by no means sure. When it is argued that the American negro population has thrown up many minds of distinction, many possessors of talent in all kinds of directions which can be set beside the talent of white men and women, the reply is that these minds, these talents, belong to persons of mixed blood. Certainly that is often true.

The number of mulattoes is large. Many who are styled black because they are not "white" are really of a brownish hue. But full-blooded negroes have contributed to the world's stock of thought and art. At Hampton, the first industrial training college for black students, founded in 1868, there have been many instances of something more than talent. The standards of intelligence, honesty, accuracy are quite as high as they would be among young white men drawn from the same surroundings.

Climate and Mental Development

Mr. Booker Washington, the first Principal of Tuskegee College, declared that "a country which was not safe with ignorant slaves cannot be safe with ignorant freemen." Certainly the negro has proved that he can profit by education, even of the highest kind, but patient research seems to be necessary over a long period before it can be decided whether the black race is inferior to the white and the yellow in possibilities of mental development.

Climate may have an influence. In the South the damp heat is certainly not conducive to effort of any kind. The southern whites of old family speak with an attractive slowness, and have not until quite recent times displayed any of that fierce unresting energy which is the outstanding trait in the temperament of the northern and

western people. They have always reckoned themselves the aristocrats of the country.

While the Puritans were colonising New England and Pennsylvania, Cavalier families were taking up estates in the South, conferred upon them, as was that of the Esmonds in Thackeray's novel, "The Virginians," by Charles I. or by other British sovereigns. Called after Queen Elizabeth, Virginia was made as much like England as possible. The colonists belonged to families of position and long descent. As preservers of the aristocratic tradition they had more in common with English men and women of the ruling caste than had the sturdier, more progressive northern Americans.

Industrial Expansion in the South

They were resolute enemies of change. In the United States the "backward South" was a reproach not undeserved. The North went ahead in manufacture and commerce, as well as in general farming. The South kept on in the old rut; it has been left for our own time to see its late industrial expansion.

One can see to-day, by comparing the appearances of the southern states with Pennsylvania and Massachusetts, how unlike were the processes of their development. The flood of aliens which has been poured over the land at the rate of a million a year has certainly made a difference to the more English atmosphere of the regions which in soil and climate approach more nearly to the conditions of the British Isles. Even on the land it is common to find the farmers what one is apt to call "foreign."

Lights and Shadows of Pittsburg

Yet even with so largely foreign a population the cities and towns, the cultivation and the culture, both the look of the country and the institutions of the Puritan states are entirely distinct from those of the South, except in those new southern industrial centres which have lately come into being. Much may be said, for example, in



UNITED STATES POST OFFICE SERVANTS SENDING LETTERS BY PNEUMATIC DISPATCH

Pneumatic dispatch, or transport of written communications by means of air pressure, was introduced in London in 1851, and has been adopted for postal and telegraphic purposes in most large cities of the world. In the United States tubes up to 8 inches in diameter are in use, the carriers employed in these being 24 inches long and 7 inches in diameter. They are worked at a pressure of 6 lb. to the square inch, and give a transit speed of 30 m.p.h. Small installations for internal communications in offices, hotels, and ships are in common use.

Photo, Seven Studios

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dispraise of Pittsburg. It is smoky, unpleasing, unclean, "almost as bad as your Sheffield," a travelled American said to me with a half smile when I had done abusing it. I had to admit the comparison. Yet with all its unattractiveness, Pittsburg is no mushroom. It is a solid city with a history, though not in all its chapters can that history be described as creditable.

The steel industry of which Pittsburg is the headquarters was built up by ruthless methods, both among competitors and towards employees. Yet the ugliness of much that the Steel Barons practised cannot offset the weight of honest labour and capable management and inventive ingenuity which have made Pittsburg famous.

New England is more English in appearance than any other part of the United States. It has a more settled aspect. One sees lawns which might have been rolled and watered, watered and rolled, for hundreds of years. There are villages which might almost be English. The cities have old buildings in them. They pride themselves upon their history.

Alien Life in the Middle West

Then go up into the hilly districts of New York State and you will find Dutch villages. All the people have Dutch names. They live there cut off from the rest of their fellow-countrymen as effectually as if they were in Holland, whence their ancestors came.

In the middle west, with its vast cultivated plains and its industrial centres of rapid growth, a civilization distinct from that of the east is quickly recognized. Here one begins to understand what the inflow of foreign citizens has done to alter the character of the population. In Cleveland eighty-two out of every hundred inhabitants are foreign-born. There are districts of the city where nobody speaks English.

In the north-western states many of the wheat-farms are held by Germans and Swedes. Here is the country to

which the old-time farmers moved in their "prairie schooners"—as they called their big farm wagons—when they had exhausted the natural fertility of the soil of the middle west. Many of their descendants have gone across the line into Canada. There are districts in Saskatchewan full of them.

Spanish Influence in California

California is another state that bears upon it the marks of an older civilization. Spanish settlements have left their ruins. Spanish names are everywhere. There are traces of Spanish blood in the people. Their speech, soft and musical, is unlike that of any other section of the population. With a climate so kindly, and with sunshine so constant and powerful, it might be expected that a lower degree of energy would be developed here than on the Atlantic seaboard or on the prairie swept by invigorating winds. Yet the Californians are as energetic as any of their fellow-countrymen.

The speed at which they rebuilt San Francisco after the "fire"—no one ever mentions an earthquake in California—was proof of their grit and determination. It was unfortunate that they had not time to consider the claims of beauty. But they felt, no doubt, that nothing mattered for the moment save to get the streets rebuilt and to provide roofs for those who would bring back the prosperity which had received so cruel a check.

Land of Many Opportunities

To see how gigantic have been the strides which America has taken in material wealth within the last forty years you must go to the west. "The wild and woolly west" it was mockingly called not so long ago. Now it counts itself, not without good reasons, the most progressive as well as the most productive part of the United States. Mining camps have grown into well-ordered cities. Public spirit has kept pace with the increase in the population. Street-car systems are swift and



UNCLE SAM'S LETTER CARRIER DELIVERING MAIL

For long the United States had only rudimentary postal service, and the first national post office system was established in 1775. Stamps were introduced by them in 1849 (previously only money was collected for the postage, prepayment being optional). Since those early days the public post has assumed gigantic dimensions, and is one of the most effective instruments of civilization.

Photo, Brown Brothers



QUICK LUNCH ON THE PENNSYLVANIA RAILROAD

Railway journeys are generally more comfortable in the U.S.A. than they are in Europe. All long distance travelling is done in Pullman cars, of steel construction throughout, with private cars and dining cars attached. On the Pennsylvania Railroad luncheon is served in "quick lunch" cars, the menu showing the same dishes at the same prices as supplied in the dining cars.

Photo. From America

cleanly. Electric light is in universal use ; so is the telephone.

The western people are heartier, more friendly at first sight, more natural than the eastern. From Kansas, with its enormous fields of wheat and oats and its little farmhouses, looking like dolls' houses, in the middle of them ; through Colorado, where the sage-brush country begins and where you look across to the Rocky Mountains, their snowy summits serene among light clouds ; through Nevada, rich in minerals, and down into California, where the fields are well-tilled and well-fenced, the stacks of hay

and straw substantial and the cattle fat, the type of western American is much the same ; it is a type which leaves one with very pleasant memories.

The west is a country of vast spaces, immense vistas, clean, clear air which braces and stimulates. One can understand what makes the westerner imaginative and enterprising. There are so many opportunities to "make good." There is so much wealth scattered about by the careless hand of nature, so much beauty and grandeur, that it would be a shame for mankind not to breed a race worthy of the land. That was



INSIDE THE CAB OF A MIGHTY FREIGHT ENGINE

Seated before the manifold apparatus for controlling the movements of the giant mechanism, the veteran engine driver glances at his watch. To the left and convenient to his hand is the great brake-lever, and above his head dangles the cord of the whistle, while a tea can in a rack adds a somewhat homely touch to this picture of life on one of the great American railroads.

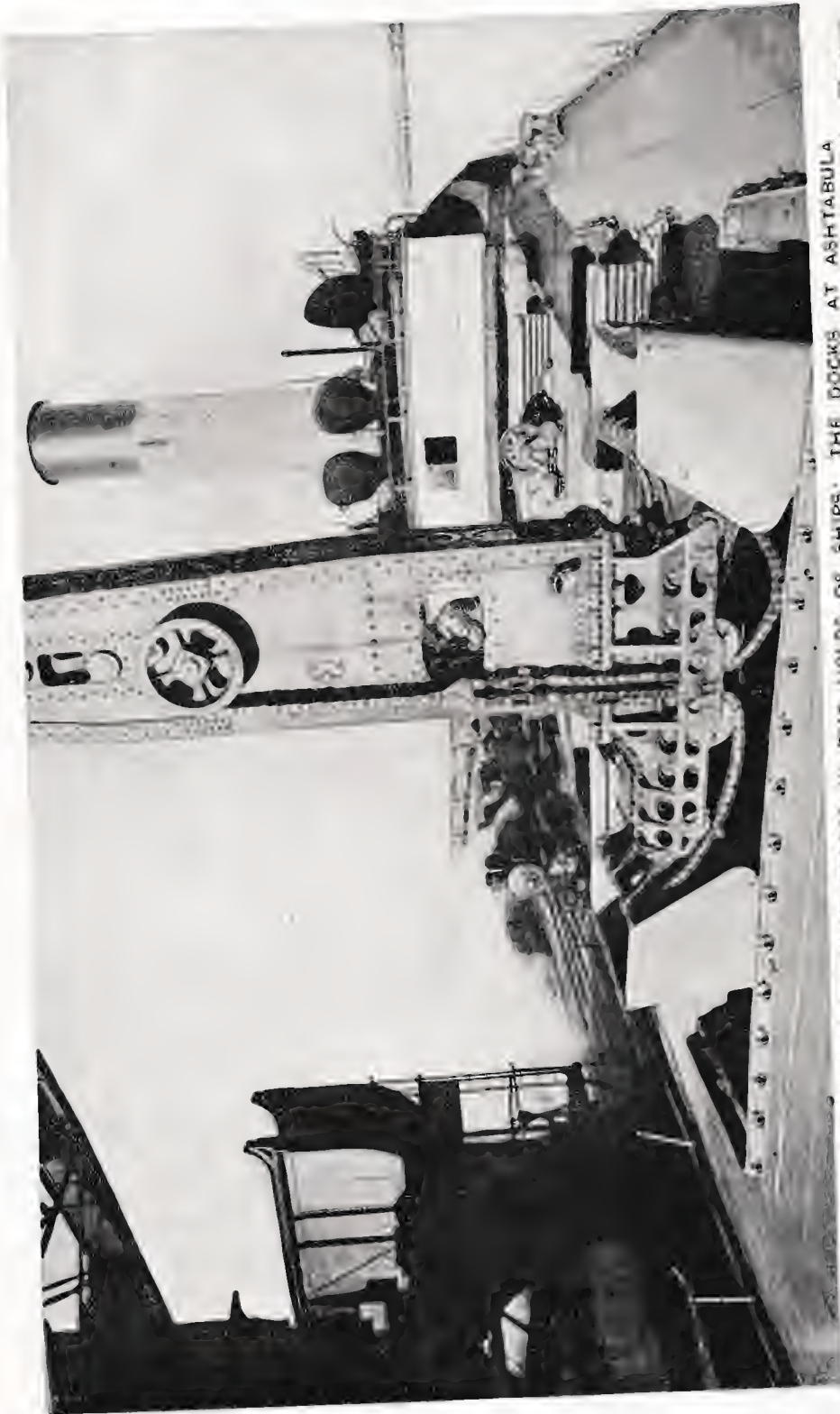
Photo, Brown Brothers



OILING THE PISTON-RODS OF A GIANT AMERICAN LOCOMOTIVE

For hauling heavy loads up certain steep inclines that occur on their railroads, the Americans have evolved engines of enormous size and weighing as much as four hundred tons. These are capable of pulling trains, whose total weight may reach three thousand tons, up the most formidable gradients. The dimensions of this colossus may be gauged by comparison with its burly attendant

Photo, Bruce Doolan



MONSTER STEAM SHOVEL THAT GROPPES IN THE HOLDS OF SHIPS: THE DOCKS AT ASHTABULA. The men from a large crane men on wheels is working the great arm of the shovel. The job of crane and arm is just beyond the upper levels of the photograph. The men with cogged in the arm itself operates the two great cranes which, when full, are swung bodily out on to the wharf. The size of the largest steam shovel is so great that the freight train seen on the left easily runs under the crane. Ashtabula stands on the river of that name where it enters Lake Erie.

Photo, Brown Brothers

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the desire of the Mormon community. They aimed at producing a stock which should be perfect, "no physical deformity, no vice, no crime." They believed polygamy would help towards this because it allowed the woman to be treated "as mother, not as wife, during the period when her maternal duties to her offspring are most sacred," and because it could surround her "with scenes of kindness and gentleness, love and holiness."

It was an experiment, and it failed. The stock produced was subject to the same shortcomings as other stocks. Polygamy has for many years ceased in the state of Utah. It could only continue while the state was separated from the rest of the country. When the railway ran through it there came into view the end of Brigham Young's attempt to form a community which should govern itself by means of Church and State in one. The "Gentiles," as the opponents of polygamy were called, gained power; the old Mormon leaders lost it.

Utah's Debt to the Mormons

Since about 1890 there has not been any Mormon state. It had fulfilled its promise to "make the wilderness blossom like the rose." The Mormons brought water from the mountains, canalised the melting snows, turned the desert into fertile land on which they could produce four crops of lucerne grass a year and three of hay. They established an outpost of civilization at a date when, west of the Missouri river, there was no other settlement until the Rockies were crossed.

When Brigham Young led his followers into Utah, in 1847, he aimed at making his colony independent of supplies from outside. He established industries, wool-weaving, silk-weaving, sugar-making, shoe-making. He might have succeeded in keeping the Mormons secure from "contamination" (there was an echo in their ideals of the early Pilgrims' anxiety to keep themselves

themselves) if he had not happened to choose a territory which was rich in minerals.

In Utah there are found all the metals save two. Gold, silver, copper, lead, iron, coal, marble, asbestos, saltpetre, quicksilver, zinc and alum all abound. There is salt in immense quantities. There are very valuable species of mineral rubber. When these riches were discovered there arose the cry among the people of Utah that Mormonism was "bad for business." It kept capital away, and capital had to be attracted if the wealth under the soil was to be realized.

Pleasing Aspects of Salt Lake City

Salt Lake City is built in a pleasant, solid style, with broad, well-paved streets having runnels of water beside them and trees to shade them from the fierceness of the sun. It is probably the best-built city in the United States; none has a finer situation or a more picturesque setting. Grey-green mountains shelter it from cold winds, the green water of the lake is refreshingly cool to look at and makes for health. While Mormonism was the rule of the state there were no drinking saloons or disorderly houses. Strict Mormons neither smoked nor took stimulants; even tea and coffee were barred.

Weakening of old Mormon Customs

The Church founded by Brigham Young is still supported by tithes (tenth parts) of all that its members possess. It has a president and two assistants, twelve "apostles" and a council of seventy, modelled after the system of the earliest Christian Church described in the New Testament.

Mormons are not expected to take their disputes before the civil courts. They take them in the first place to an elder of the Church. If he cannot settle them, the parties appeal to a bishop. Should the bishop fail to make peace between the disputants, their quarrel is laid before a council of fifteen. The final decision lies in all cases with the three



ROLLING MILL IN ACTION IN PITTSBURGH, ONE OF THE CHIEF MANUFACTURING CITIES OF THE UNITED STATES

Pittsburg is the leading place in the United States for manufacture of iron, steel, copper, and glass, and has numerous large blast furnaces and rolling mills. Among its many subsidiaries is the Seneca City and the Iron City—both supported by electric blast furnaces, while the city itself would appear to have no other manufacturing plants. The city is situated on the banks of the Ohio river, and is one of the largest cities in the United States. It is one of the chief manufacturing cities of the United States. The city is situated on the banks of the Ohio river, and is one of the largest cities in the United States. The city is situated on the banks of the Ohio river, and is one of the largest cities in the United States.

At times not satisfactory. Rolling mills are evaluated used for rolling masses of particular mass of plates. They comprise series of rollers in pairs, between which the metal involves successive refinements in thickness, and are driven by powerful horizontal revolving transmitters, with cog-wheel connections and axle passing through the rollers.

Plates, Bricks

Pérez, Deyan Doychev



TITANIC MOTOR TRACTOR THAT FORMS A BIER FOR FOREST GIANTS

In Washington, the most north-westerly state of the Union, are some of the finest forests in America, and from these, for many years, came the special long timbers for the masts and spars of ships. Most of the logs are conveyed to the saw mill in "drives," or floating groups, but when there is no "driveable" stream at hand, huge motor tractors are employed in the work

Photo, Brown Brothers

presidents. But the hold of the old customs and regulations weakens every year. The people of Utah have come almost into line with the American people at large. Mormons no longer go forth in large numbers as missionaries to spread the faith. These missionaries went forth as the Apostles did, taking neither money nor change of raiment. They were not allowed to beg, but somehow their needs were provided for and somehow their faith was strengthened.

The call for men to set out on these proselytising journeys came suddenly. The authorities of the Church would summon them and they had to leave their occupations at once, whatever they were. There must have been a good side to a system which induced men to serve it so willingly and bend their wills to its orders. There was too violent a prejudice, however, against the Mahomedan practice of the Mormons to allow their doctrines and their theocratic state a fair trial.

Few men among them availed themselves of the liberty to marry more than one wife. For the greater number polygamy was too expensive. But in the popular mind polygamy was the article in the Mormon creed which stood out most prominently and doomed it to extinction. In the white temple of Salt Lake City, with its six spires and its walls nine feet thick, which took forty years to build, the services now are scarcely distinguishable from those of other Christian sects.

Southward from Utah are vast stretches of "dry" land which has not been irrigated, and which presents therefore a painfully barren appearance after the good agricultural land of the Mormon colonisation.

Dust and white heat would be one's principal memories of Arizona, if it were not for the Grand Cañon, one of the most marvellous of the regions of beauty created by the upheavals of nature. Brilliance of colour, magnificence



IN THE GRAND STAND AT A MOTOR RACE MEETING, LOS ANGELES

Only a part of the crowd that fills the huge stand is visible in this and the photograph on the opposite page. The Los Angeles course, or "speedway," is celebrated and both sexes, as may be seen by a glance at the packed benches, find the sport an attractive one. The roof is well designed to allow a cool draught and give shelter from the Californian sun

Photo, Brown Brothers

of outline, the same colossal grandeur which impresses us in the architecture of Egypt, combine to make the Grand Cañon unforgettable.

Texas has nothing to show like this, but the huge state is immensely interesting. It belonged until 1836 to Mexico. In that year the Texans rose and proclaimed their independence. For a number of years there had been a steady infiltration of Americans into the country; the United States government had made two offers to purchase it from Mexico, but had not been able to agree upon terms.

At first the Texans were beaten, and those who surrendered, instead of being treated as prisoners of war, were cruelly killed. This roused the spirit of the rebels to fury, and in a battle fought by not more than 800 of them, they killed

630 Mexicans, wounded over 200, and captured the rest, including their general, who was also Mexican President. He was obliged to acknowledge the independence of Texas, and was then liberated.

A year later he repudiated his word on the ground that he was a prisoner when he gave it and acted under compulsion. By this time, however, the Republic of Texas had been set up and recognized by the United States, France, England, and Belgium. It lasted until 1845, when it became a state of the American Union, its obvious destiny from the moment of its separation from Mexico.

The Mexican government, however, resolved to fight against the inevitable. They did not like the prospect of having the United States for a neighbour,



RACING CARS LINED UP FOR THE START ON THE SPEEDWAY

All eyes are turned to the track where the eighteen cars with roaring engines wait the starter's signal. On the opposite side of the track and rising from behind the mass of cars parked in the central enclosure is an indicator showing the lap or circuit of the course each car is travelling. Beside the track and on it are a number of "camera men" with their cinematograph machines

Photo, Brown Brothers

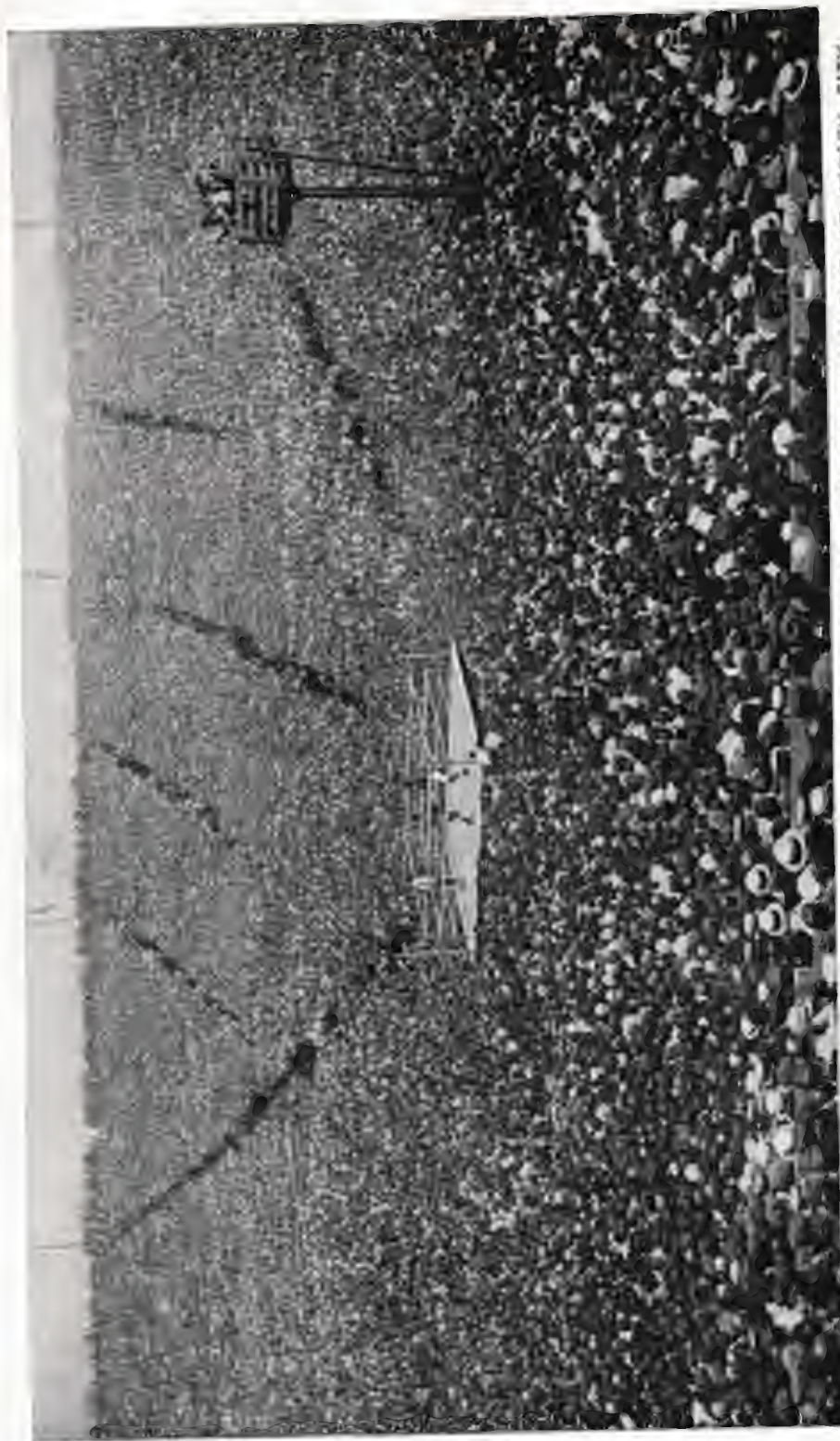
and their minister at Washington was instructed to protest, which he did in fiery fashion, declaring the absorption of Texas "the most unjust act which can be found in the annals of modern history."

War followed. The campaign was severe and protracted, owing rather to the nature of the country than to the fighting qualities of the Mexican army. In September, 1847, the Americans entered the City of Mexico, and peace was made soon afterwards. Mexico ceded to the United States Upper California and New Mexico, in addition to agreeing that Texas should become American.

With unexampled generosity the United States determined to pay for the five hundred thousand square miles of territory which were transferred to their sovereignty by the Peace Treaty. In

five annual instalments Mexico was paid three millions sterling. The total money cost of the war to the United States was over thirty millions sterling, and 25,000 American soldiers were killed or died of disease. Nearly seventy years later war was again threatened between the United States and their small unruly neighbour. Again in 1919 there was talk of war, but again it died away.

Texas, where it runs beside the Rio Grande (Big River), across which lies Mexican territory, is still almost as Spanish as it was before it became independent. There are many villages where scarcely anyone speaking English can be found. San Antonio still bears many of the marks of its Spanish origin. El Paso is a modern, featureless city, Laredo little more than an overgrown village, but San Antonio has character



NINETY THOUSAND SPECTATORS WATCH A CONTEST FOR THE WORLD'S BOXING CHAMPIONSHIP AT JERSEY CITY.
 It is seldom indeed that such a multitude as this may be seen at one glance. The original arm, a vast spider's web of seats, was specially built for this fight, and had accommodations for a hundred thousand people. There were seven hundred reporters writing up the fight as it progressed, while a special "crow's nest," seen to the right of the ring, held the cinematograph cameras. The whole thing is an example of American thoroughness, and certainly one of "mass-production" in the way of spectacles who flocked from all parts of the country, and even from Europe, to witness the contest.

Photo, Eyre Aschett



and charm. It possesses one of the most delightful hotels in the world, built on the Spanish plan, around a courtyard, with flowering plants drooping from wide balconies on every floor; this hotel leaves in the heart of all discriminating travellers a longing to see it again.

The Texans are a race apart. Their chief industry until lately was cattle ranching, and they preserve many of the idiosyncracies of the cowboy as presented in popular fiction. They have produced many men of note and distinction, including Colonel House, who was one of those instrumental in nominating Mr. Woodrow Wilson for the Presidency, and who has been, as confidential agent of the White



BATSMAN AND CATCHER IN A BASEBALL MATCH.

"Ball" as they call it, is the Americans' distinctive game. The field of play is diamond-shaped. At one angle is the "home plate," where the batsmen stand, while the other three angles are called "bases." There are nine players to each team, and the analogy closes on the dismissal of three batsmen. Above it was the special task that guards the "catcher," who corresponds to wicket-keeper.

Photo, Edwin Duffell



WHERE AMERICAN SOCIETY TAKES ITS EASE BENEATH THE PALMS

Situated on the east coast of Florida in a sub-tropical region, Palm Beach is an especially popular holiday resort of wealthy Americans, who throng its palatial hotels on the Atlantic shore and on Lake Worth from January to April. The coconut palms which now are the glory of the place were introduced as recently as 1875, when a Spanish vessel, laden with coconuts, was wrecked off the coast.

Photo. Bruce Anderson



ENJOYING THE CALIFORNIAN SUMMER WITH A TENT AND A MOTOR TRAILER

With an expense like this, the holiday-maker can get the best out of a country where the population is relatively scanty and roads and towns are few. When on the move the tent holds up, and is packed on the trailer along with the rest of the luggage while the occupants lounge luxuriously in their car. There is all the advantage of a caravan with less than its speed. Here the party have stopped near some river pool, where, presently, they will be happily swimming.

Photo, Ernest Jones

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House, concerned in many great businesses without holding any office in the government.

Between Texan and Mexican there persists an ancient feud. The Mexicans detest the "gringos," as they call Americans, from the circumstance that the American soldiers in the war of 1846 sang a marching song called "Green grow the rushes O!" The Texans have a contemptuous dislike for the "Greasers," which is their opprobrious name for Mexicans.

A country of vast spaces, wide, hot sunlight; and invigorating air, Texas brings forth naturally a self-confident, high-spirited people. There is room in it for millions more of them, if ever the United States need elbow-room. Wherever there is water, the soil is fertile and quick to yield its generous increase. One thinks of Texas and the Texans as far more truly American than the half-foreign cities with their polyglot populations which have resulted from the million a year inflow of immigrants.

Philadelphia and the Philadelphians

Even Philadelphia, which kept its old-time appearance and habits longer than any other of the great towns, has been growing more and more cosmopolitan in appearance—and also in spirit. There are still the streets of old stone-built houses, covered with ivy and shaded by oaks and elms. The Philadelphians who live in these and the still older houses of red brick keep up many of the traditions of their sober, righteous, and godly forebears. A Scottish friend of mine who arrived in the city on a Sunday morning, having travelled through from Chicago, saw the streets full of churchgoers in their best clothes and at once said to himself: "I shall be all right in Philadelphia. It is like home." But the city no longer remains a city apart. Its industries needed the immigrants, and the immigrants have made themselves felt.

For some time past the bulk of them have been Italians, Russians,

Hungarians, Croatians, Lithuanians, and Eastern Europeans generally, Jew and Christian in almost equal proportions. Few emigrate any longer from the British Isles, France, Germany, or Scandinavia. This change has made a difference to the whole country. The newcomers have now a greater gulf to cross before they can become American in mind as well as by legal formality.

Oath of Allegiance to the Flag

Those who arrive grown-up never do cross it. The children of the immigrants may, however, be indistinguishable from the native-born. In school they are carefully trained in citizenship. They sing patriotic songs, they salute and repeat an oath of allegiance before the Flag. These are the words of the oath: "Flag of our great Republic, inspirer in battle, guardian of our homes, whose stars and stripes stand for bravery, purity, truth and union, we salute thee. We, the natives of distant lands, who find rest under thy folds, do pledge our hearts, our lives, our sacred honour to love and protect thee, our country, and the liberty of the American people for ever."

The grown-up New American may be disappointed when he finds that liberty in the United States is much the same as liberty elsewhere, a comparative rather than an absolute blessing. But the children make no comparisons. They are taught that their country is "God's own country," that there is no European state where the same advantages can be enjoyed, and they believe what they are taught.

A Glimpse of "Packing-Town"

The inhabitants of a Chicago slum may have difficulty in regarding the middle west capital as a model of amenity, but they can always think of the time when, having become rich, they will dwell somewhere "on the boulevards," those pleasant, smooth roads which stretch out away from and around the city among parks and open



HOLIDAY-MAKERS IN THEIR THOUSANDS THROUGH THE BEACH OF ATLANTIC CITY

Atlantic City's prosperity as a seaside resort began in 1854, and since railway communications were perfected it has become the largest and most popular all the year round resort in the United States. It stands on Absecon Beach, a sandy island about one mile long off the coast of New Jersey. The actual city front is about three miles long, and features of the place are the eight miles "Board Walk" along the beach, a fine carriage drive, and a boulevard for motor-cars. The bathing is excellent, and in a fine season the sands are lustrous under the resplendent holiday makers.

Photo, Everett Brothers

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country, and only spend a few working hours amid the dirt, the din, the squalor, and the ugliness of the central district.

The shore of Lake Michigan, an inland sea, with no land visible across it and waves that beat upon the beach in stormy weather, gave the builders of Chicago a chance which they utterly neglected. For many years the shore in the centre remained a wilderness. Lately the movement towards beauty has reached Chicago, with the result that its outer districts are delightful. But the business quarter is a nightmare still, and Packing-Town, where the stockyards receive never-ceasing herds of cattle and hogs for the slaughter-houses to kill and for the packers to put up in tins of beef and bacon, leaves a dead weight of depression upon the sensitive spirit.

Michigan Avenue, Chicago

The nights at Chicago are of a deep and soothing loveliness. The stars burn through a velvety sky. Out on the quiet boulevards the plash of light waves can be heard whenever the road runs near the water. Even in the heart of the city the noise has almost died away, the crude outlines are softened. At dusk Michigan Avenue is brightly lit by clusters of six electric lights in big globes. But the bad reputation which Chicago had as a city unsafe at night has not been altogether outlived yet.

There is a fine public spirit in Chicago and there is corruption on a vast scale ; there is competition carried to its vilest lengths and there is "munificent patronage of Art" ; there is a boast of being "more truly American" than any other city, yet there is a population more mixed than any other and not at all well assimilated.

What would Chicago and its people be like, I wonder, had the city been built where Washington stands ? And what would have been the result of choosing the shore of Lake Michigan for the political capital of the country ?

It is conceivable that a two-fold advantage would have been gained. Three seasons of the year are agreeable in Washington, but the heat and heaviness of summer months wring out the energy from the toughest frame.

The District of Columbia, as the territory marked out for the capital was named, lies on the edge of Maryland. We are in the South here—almost. We are in a region where negroes seem to outnumber whites, where they are evidently on their ancestral soil.

Stately City of Washington

It has taken Washington a long time to claim its place among the world's fine cities. For a great many years it was a jumble of imposing public "edifices" and streets of wooden shacks. Now it has emerged from the undecided state. It has been shot through, this way and that, with avenues of noble proportions. It is full of the homes of cultivated people who take a pride in its seemliness and order. The public buildings, instead of being as they were once, oases of splendour in a desert of muddle, hardly make any impression at all ; the private blocks are just as imposing in character.

What one remembers chiefly of Washington are the green spaces, the broad avenues, the spaciousness, the stateliness, the wide prospects, the trees that gladden the eye everywhere, even in the poorest quarters, and temper the scorching sunshine.

"Abode of the National Spirit"

The plan of the city was made by a French engineer who had a gracious tradition in his mind. Neither a rapid growth of population nor the springing up of factories tempted the authorities to depart from the original lines. Washington has no industries to speak of, no business much beyond real estate and law. It is a city of officials, members of Congress, Senators, diplomatists. Whether it was a good idea to separate them from the life of the country may



SUMMER VISITORS ON THE BOARD WALK, ATLANTIC CITY

About ninety-five miles south-west of New York and fifty-six south-east of Philadelphia, Atlantic City's resident population of under 50,000 is increased in a good season to about 400,000 by holiday-makers. Its famous Board Walk is a steel and concrete promenade with a wooden floor, and upon one side is the ocean pierced by several piers and, on the other, the motley architecture of hotel and store

Photo, Brown Brothers

be doubted, but the result has been a capital of genuine distinction and charm.

The White House, where the Presidents live, might easily escape notice. It is a pleasant, unpretentious residence in a small park of its own. With its pillared front, its rows of large windows, its flat balustraded roof, it is like many American houses, and many English houses, of the late eighteenth century. Inside, there is the same absence of ostentation. The rooms and corridors are of modest size. All that was grandiose in conception went to adorn the Capitol, which is the abode of the national spirit. The White House is merely where the president of the day lives.

Like the city, the Capitol has slowly grown during a century to its present majestic aspect. Like the city also, it has been extended and added to according to a plan. Harmony has been

kept between the different parts of it, and though the impression it makes may not be one of beauty, yet there is nothing to offend the eye or detract from the dignity of the whole.

Standing on a low hill, approached by broad flights of stone steps, and girdled by tier upon tier of stone terraces, it lifts a dome that can be seen from almost every part of the city. Some day the inside will be made as dignified and simple as the outside; at present it is still in the style of European palaces, with heavy gilding, heavy marble, heavy upholstering.

Until lately the nation was too busy making the most of the opportunities offered by its new country to trouble its head very much about politics. There was excitement for a little while over Presidential elections, and some over those which returned members to the House of Representatives (Congress).

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The alterations in New York from Tammany government of the city to clean government, and then back to Tammany, prove that the mass of voters pay no more than an intermittent attention to local politics.

The party which stands in the opinion of so many Americans for graft and maladministration took its name from a benevolent society formed in 1789, and called after an Indian chief. The society lent its hall to a party in municipal politics and in course of time became almost identical with it. The power of Tammany Hall lies in its perfect organization. In the less reputable districts of New York one voter in every three is said to be in some way an agent for Tammany. The bartenders who used to serve drinks were

active workers, the barbers talked Tammany to their clients while they shaved them or cut their hair, many of the police did what they could to influence votes in favour of the party which looked after them so well.

If a Tammany agent fell on bad times, Tammany helped him. It helped even those who had supported it at the polls if they were vouched for. Very large sums were spent in this way, and on the whole with good effect all round. Tammany was a charitable institution as well as a political machine; it did good by stealth, asked few questions, earned the good word of the poor. There were Tammany picnics for voters and their wives, Tammany entertainments for children. Thus it came about that although from time to time there was



SPRING IN CONEY ISLAND, NEW YORK'S MOST POPULAR BEACH RESORT

Of all the sand spits that fringe Long Island's southern shore Coney Island holds pride of place on account of the immense number of visitors attracted by it. A town has sprung up that is given over to recreation, and the bathing beach is exceptionally fine. West Brighton, along the centre of the island, which is some five miles long and not more than a mile wide, is the most frequented

Photo, Keystone View Co.



HAPPY PICNIC PARTY ATTACK THE LUNCHEON BASKET DURING A MOTOR TRIP TO THE OZARK MOUNTAINS

Close to French territory in the days when France and England were rivarch exploring North America, the Ozark Mountains, which form a wooded plateau between the Arkansas and Missouri rivers, derive their name from "bear and trees," an word suitable for making laws. On a spur of the range is situated the town of Hot Springs, one of the most popular spas in the United States, the waters having been found curative in cases of rheumatism and kindred ailments. The surrounding district is especially attractive to a degree and may easily be explored thus with motor-car and luncheon basket.

Photo, Green Brothers

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a revolt against Tammany, it always got back after a while.

Here, and in other cities where the same thing happened, the absorption in business affairs accounted as much as in national politics for the lethargy of the electorate. When a special effort was made to rouse it, there was a spurt of energy, but after this the more real interests became predominant again. If this had not been so, the United States would not, within so short a period as a century and a half from their becoming an independent state, have taken the place which is theirs in the world to-day.

American industry and American business have given the country its leading place among the nations. These were created by fierce concentration and lightning enterprise. The motto of Mr. Carnegie, "Scrap old machinery," has been acted upon from the early days of American industries. Men who were throwing all their energy into building these up had none for public affairs.

The Personal Factor in Success

The characteristics of American industry have been rapidity of design and execution, production in vast quantity, foresight, ambition, ingenuity, "drive." The use of machinery was developed in the United States and copied by Europe. Not only did manufacturers offer inducements to their people to suggest devices for improving production; firms existed for the purpose of inventing new methods of saving labour. Industries were carefully studied in order that they might be run on the most economical and profitable lines.

Yet it was not machinery which played the largest part in bringing prosperity to American manufacturers. One of them was asked some years ago what was the most important factor in the success of his business. After a few moments' reflection he replied: "The greatest single factor in our success has been the personal factor." That would probably be the answer of nearly all

men in his position. The constant and acute supervision, the discovering of markets, the encouragement of subordinates, the rapidity of decision, the daring enterprise, and the skill in management shown by her captains of industry have given America the lead in many industrial directions.

Industrial Standardisation

American methods make for the production of business plant and of products for immediate consumption in an almost infinite variety of standardised forms. This process, has been seen in its most spectacular shape at the Ford motor-car factories, but it is very widely practised, and may be called the distinctive note of American industry.

The chief manufacturing region of the United States is situated in the middle Atlantic states, New York, New Jersey, Pennsylvania. The next is found in Ohio, Indiana, Illinois, Michigan, Wisconsin. New England furnishes the third. Here was the original cotton manufacturing district; in Massachusetts still there are more cotton operatives, mostly of foreign birth, than in any other single state.

But since they began to spin and weave, the southern states, because they had the raw material at hand, have caught up with the North in the production of cotton. Massachusetts is the largest producer of boots and shoes by factory methods. The machine-made boot dates back only to the early 'eighties; it did away with the hand-worker almost entirely. In no branch of industry has machinery been so elaborately adapted to its purpose or the interest of the worker in his work so completely destroyed.

Automobiles in the Great Cities

The iron and steel works are mostly round the Great Lakes from Buffalo to Chicago. From Michigan, Wisconsin, and Minnesota the ore is shipped to cities which have coal near at hand, principally to Pittsburg, Cleveland, and



HOLIDAY CROWDS THAT ALMOST CONCEAL THE BEACH AT ONE OF THE SEASIDE SUBURBS OF LOS ANGELES

From a shadowy Mexican provincial town, Los Angeles has grown to the dimensions of a great city. Its extended attractions draw thousands of visitors yearly, so that various job-zones have grown up along the coast, from which Los Angeles itself is some eighteen miles distant by river. On these far surfing beaches the long Pacific rollers provide excellent surf-bathing, both for the expert and, in safer spots such as this, for the beginner. A snapshot of the scene is the foreground strip of undergrowth that springs up in the morning sun each day of the gay summer season.

Photo, Los Angeles Chamber of Commerce



ON THE PROMENADE AT LONG BEACH, A LONG ISLAND RESORT

Long Island is separated from New York city only by a narrow channel at its western extremity, and forms a convenient market garden and holiday ground for the metropolis. Along the south shore of the island are numerous sandbanks, on which are various seaside settlements, owing their existence mainly to the excellence of the bathing facilities. Long Beach is one of the most favoured

Photo, Brown Brothers

Chicago. Of the motor-car industry, in which America far outstrips all other countries, Detroit is the centre, with Cleveland and Toledo large producers also, owing to their situation. They are near the steel mills, and they are well situated for widespread distribution.

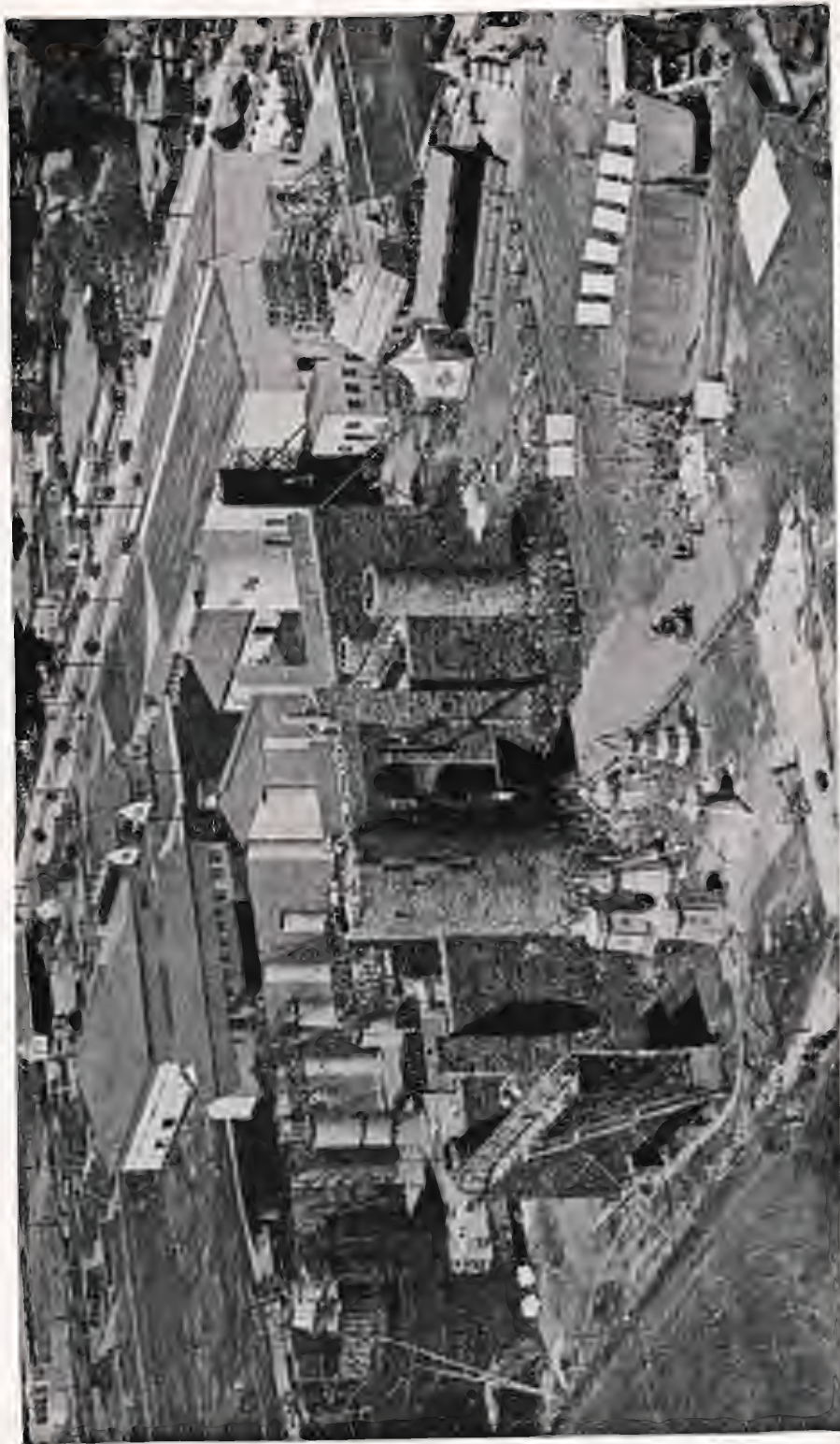
The number of motor-cars running in the United States is enormous. Mechanics go to work in their own machines. On Sundays the roads around all the great cities are a moving mass of automobiles. Not to be able to afford one is a sign of poverty. Not to want one is considered a symptom of madness.

To the high wages paid by manufacturers and to the ambition of the wage-earners to enrol themselves in the automobile-owning class may be attributed the steadiness of the Labour market, compared with that of European

lands during the early years of the present century.

For the most part the native-born lived in comfortable conditions, opportunities of enjoying life and saving money were open to them, they suffered under no sense of inferiority or injustice. The immigrants were not so well off. They were ignorant of the language and everything else, they had been accustomed to live in squalor, they took any work that was offered to them, and thought themselves lucky to get it.

As they grew familiar with American life, they grew restive. They wanted to share in the comfort and luxury they saw around them. They resented the notion that "dagoes" and "Bohunks," as they were called, belonged to a low order of mankind. Labour organizers found them easily inflammable. Labour



FROM SHERWOOD FOREST TO LOS ANGELES: ROBIN HOOD SEVEN HUNDRED YEARS AFTER

Robin Hood lived, if ever, about the beginning of the thirteenth century. As the boulevard he has been recreated in a Los Angeles film studio. Above it is a reconstruction, as much as is necessary for the camera's focus, of Nottingham Castle. The romance of Robin, defunct as a damon, inconceivable author, already burning his enemies to figures of fun, is one of the most precious in all English legend and the most doubtfully English. Here in triple California it lives again, half the world away from "naughty Sherwood" in England's green and pleasant land.

Photo, Los Angeles Chamber of Commerce



IN THE CITY OF SKELETON HOUSES: REHEARSAL AT A MOTION PICTURE STUDIO, HOLLYWOOD, LOS ANGELES
 Hollywood is the center of American cinematograph activity, and is the common studios of the various companies many different "sets" or groups of scenery may be seen. Only a sufficient area to cover the focus of the camera is used, and portions of architecture, such as are seen in the background, give a certain illusion of effect. The director of the film is keeping the actors in proper light of tragedy, while the girl at the table adds every detail of coquettish look, in the course of several days. The actors should wait or change scene just at it.

Photo, Los Angeles Chamber of Commerce



OPEN-AIR SHOP IN SITKA, THE OLD CAPITAL OF ALASKA

Sitka, situated on Baranof Island, was the capital of Alaska until 1906, when it was superseded by Juneau. The Eskimos, or Inuits, are a short, heavy-set people, displaying a marked willingness for steady work, and have taken up several industries with vigor and enthusiasm. In Sitka this old woman draws a small revenue from selling fancy wares, spread by the wayside to tempt the passer-by.



PRESERVING FISH IN THE FAR NORTHERN TERRITORY OF THE U.S.A.

The Indian tribes of Alaska inhabit chiefly the interior and the south-eastern districts of the country, while the Eskimos are found on the north and west coasts. For long years the Eskimos have carried on a successful trade in fish and fur-bearing animals. Now that various white companies have killed off so much livestock from land, sea, and river, the Indians are finding their means of livelihood impaired.



NATIVE WOMAN OF ARCTIC ALASKA ENGAGED IN A COLD OCCUPATION

She belongs to the Eskimo family which borders the entire Arctic coastal region from Alaska in the extreme north-west to the island of Newfoundland in the north-east. Fisheries are extensive on the ragged Alaskan coast, and provide a regular maintenance for many natives. This Alaskan girl, cosily cased in thick furs, is fishing through a hole in the ice, and her efforts appear successful



DEAD SEALS USED IN THE CAPTURE OF LIVE ONES

This quaint craft is an improvised boat made from four air-inflated sealskins braced with a spear shaft. The ingenious owner is here seen afloat, hunting for seals. The fur-seal, the catching of which is limited by official regulations, is of much moment to many Alaskans, supplying them with food, dress, footgear, tents, and many other useful and necessary articles

Photo, Kadel & Herbert



SNOW HUTS IN A TEMPORARY VILLAGE OF ALASKAN ESKIMOS

It takes a more or less prolonged sojourn in one place the Eskimos build extremely neat circular huts of blocks of snow, with a sheet of ice for window. Ventilation is only effected through the entrance passage, and the heat inside the hut, generated by the blubber oil-lamps used for cooking and light, is so great that indoors many of the people strip themselves almost naked.



WEIRD IMAGES OF INDIAN TOTEMS AT AN ALASKAN VILLAGE

Along the northwest coast of Alaska, between the northern part of British Columbia and the sea, live a tribe of Indians called Tlingits. Of supposed Polynesian ancestry, they migrated to Alaska, and, borrowing from the Eskimos their bone-tipped spears and their lip ornaments, retained their system of totemism. The strange carved figures in their villages resemble those illustrated in page 218c.



WESTERN ESKIMO HUNTING SEAL IN HIS SEALSKIN CANOE

Sealskin stretched over a framework of wood or whalebone makes the light, very seaworthy canoe in which the Eskimo takes the water. He sits in a peculiar aperture and propels the craft with a double-bladed paddle. In summer he hunts seals in the open water, using a harpoon with a detachable point, often attached to an inflated skin which marks the course of a wounded animal.

Photo, American Field Museum, Chicago.



UNDER THE STARS AND STRIPES IN A HUNTER'S PARADISE

Housed in a snug log-cabin, with plenty of fuel stacked ready to hand, the hunter can lead a life full of vigorous enjoyment for anyone skilled in the use of rod and gun. Salmon swarms in the rivers, and besides the native moose and caribou and the reindeer imported from Siberia, fur-bearing animals abound for him to trap and afterwards trade the pelts for whatever else he requires.

Photo, Keystone View Co.



When he is lucky enough to obtain a knife the Eskimo craves as much food as possible and cuts off the mouthful



One of the most primitive races, the Eskimos affect ornaments called labrets, of shell and stone fastened by perforating the skin



This woman is of the Chilkat tribe, living round Lynn Canal, a fiord of South Alaska. At puberty the girls' faces are painted



Eskimo women within reach of white influence are quick to take to a pipe. This mouthpiece is of bone and the bowl of tortoise

STUDIES IN FACIAL EXPRESSION FROM FAR ALASKA

AMERICAN LIFE & CHARACTER

troubles began to be more frequent. Since the Great War the apprehensions of American employers have become more and more gloomy. They feel they can no longer rely upon a vast floating proletariat of low-class immigrants to keep up the supply of cheap labour and to "break strikes." Not only are the immigrants organized, they have been leaving the country at the rate of 300,000 a year in order to return to their own lands now freed from foreign oppression. The supply of many kinds of labour has therefore shortened. Wages have risen to a higher level than had ever been thought of, yet the cost of living has gone up too, so the demand is still for increases of pay.

The body known as the Industrial Workers of the World, commonly called the I.W.W., which federated a mass of the immigrants and taught them how to throw off the harsh conditions imposed upon them by conscienceless employers, has gained in power; its programme of One Big Union to include all who work with their hands has gained many adherents. Even those who fear it as a fomenter of the class-war have put forward demands not unlike those of the Socialists who control the I.W.W.

Rise of Labour Discontent

Until recent years there was no class antagonism. No privileged and propertied class existed. Social distinctions were slight. That state of things has passed. A propertied class has grown up. Privilege is not unknown. Militarism finds many upholders. Wage-slavery, which could not exist in a country of immense spaces while it was still being developed, has engulfed a great proportion of the manual workers. Discontent has been fanned both by agitation and by the "brutal selfishness" (to quote an expression used by the Washington correspondent of the London "Times") of capitalists. The tendency of the American nature to rush to extremes, and the presence in the country of enormous numbers of new citizens

belonging to the most hot-blooded and imperfectly civilized races of Europe, give cause for anxiety among those who for a short while could indulge the fancy that they had established themselves as a Ruling Class.

The experiment which the United States have been making, the experiment of forming a nation out of the most diverse elements without the ties of common origin, tradition, or history, is not completed yet.

Belonging to the U.S.A. since 1867, when it was ceded by Russia for about £1,450,000, is the huge territory of Alaska, with an area of nearly 591,000 square miles, of which one-third is within the Arctic Circle.

Alaska and Its Resources

Here are some of the highest mountains in North America. The natives are of two stocks, the Eskimo or Inuit and the Indian; the Aleuts, a branch of the Innuits, inhabit the Aleutian islands and the Alaskan peninsula. The country is rich in minerals and timber, and the seal, salmon, and other fisheries are important, but such animals as the moose, fox, beaver, and mink are decreasing in numbers. Reindeer are bred for food and transport purposes. All the chief towns are on the coasts, the capital, Juneau, having a population of about 3,000, that of the whole territory being estimated at about 75,000.

America's Oversea Possessions

In addition to Alaska, and other possessions already described in this work (Hawaii, Samoa, and the Philippines), the government of the U.S.A. administers the Virgin Islands, formerly known as the Danish West Indies, purchased from Denmark in 1917; Porto Rico, a West Indian island, and Guam, the largest of the Ladrones or Mariana islands, in the Western Pacific, ceded by Spain after the war of 1898. The Panamá Canal zone is also under its jurisdiction.



INTERIOR OF A WELL-BUILT HUT OF BETTER-CLASS TRADING INDIANS AT YAKUTAT BAY, ALASKA

The interior of this hut displays a certain improvement in Indian architecture, and the vegetation-dweller has been superseded by a wooden structure of no mean proportions. Nevertheless, the smoking-die in the center of the room and the skins drying above it speak of the traditional life in the old interior of a chimney. In various ways the Indians of Alaska show a superiority to their southern kinsmen, and many of them have learned trades which they pursue with patience and intelligence. To the right is lying a man who has been wounded in a bear fight, the belt above him indicating his relative age.

The United States

II. American Indians of To-day & Yesterday

By H. Spencer Harrison, D.Sc., A.R.C.Sc., F.R.A.I.

THERE is romance in the description of the North American Indian as "the noble savage," but those have done him less than justice who have branded him as inordinately vain, cruel beyond belief, a coward with no taste for open fighting, and a slayer of the weak and defenceless. Within his own circle he had the ordinary virtues without which the most primitive society cannot hold together, and at no period was his character so white, or so black, as it has been depicted from varying points of view. He is not even so red as he has been painted.

Since those far-off seventeenth century days when he was a thorn in the flesh of the early colonists of New England, the Indian has had the power of arresting attention, and even down to fifty years ago, or less, an occasional outbreak of revolt among the imperfectly domesticated Indians of the States assisted readers of Fenimore Cooper to link up present with past, and to realize, with greater clearness than is possible now, at least something of the nature of the original culture and mentality of this interesting people.

Who does not recall with affection "The Last of the Mohicans," and who does not bear

in his mind a recollection of scalpings, tomahawks, wigwams, squaws, moccasins, pipes of peace, and birch-bark canoes? Who has not gone—in imagination—in Indian file, in full war-paint and in the rear of a tribe on the war-path, to wind up a perfect day by the capture of the enemy's village and the burning of his wigwams?

Providing the early settler was allowed to take such land as he required, and hunt where the game was thickest, he had no quarrel with the Indian, whom he would only shoot when necessary or convenient. It is the story of colonisation in many parts of the world, though the details differ. The Tasmanians were wiped out. The Aus-

tralian aborigines are in liquidation, and it is only a question of time for the North American Indians to disappear as a separate people. Owing, however, to their considerable numbers, and to some degree of physical and mental toughness, they will leave behind a fairly marked strain of their blood in certain parts of America, and in some of the backwoods and backwaters they will survive for many years in a state of relative purity. The United States Bureau, and the



"THE STERN MOTHER—EXPERIENCE"

If each strange, deep furrow in her sad face told its story, how thrilling and absorbing would be the recital of this aged squaw's primitive existence on the prairies of the Far West



THE PAPOOSE STANDS FOR HIS PORTRAIT

Scarcely out of the portable cradle which bowed his young mother's back for many a long month, this sturdy papoose is now learning to find his feet. Redskin women are devoted to their offspring, and bestow upon them the utmost love and care

Photo, Underwood Press Service

Canadian Department, of Indian Affairs take care of the poor Indian, whose untutored mind has had so much to occupy it since the days of the Pilgrim Fathers. In parts of the States, and in Canada also, there are Indian Reservations, provided with doctors, nurses, matrons, dentists, hospitals, teachers of farming, and schools; in some cases the Indians keep to a large extent within their allotted territories, and a few years ago it was said of them that they were the laziest people in America. This was natural, since they were in receipt of the dole, as a recompense for

the loss of a continent. Of late years, although too many of the Indians still hang on to the bedraggled fringes of civilization, there are many who have adopted the white man's mode of life, while ceasing to be objects of charity. In Ontario and Quebec, for example, many of the natives have entered fully into civilized life. As lumbermen, artisans, farmers, teachers, physicians, and the like, there are Indians who have shown they are not unworthy in moral and mental qualities of the great race with which they are allied by descent—the race which produced the ancient civilization of China.

Even the Indians who have not adopted the alien culture which has thrust itself upon them, and destroyed their own, are losing the traits which are characteristic of the childhood of a race. Medical science—that is to say, medical practice—and sanitation are

displacing the still cruder experiments of the shaman or medicine-man. Superstition is decreasing, and in a relatively short time it may be that most of the Indians will have forgotten totems, medicine bundles, and ghost dances, just as the English have forgotten what the Druids knew and what the Saxons sang.

When the States could be said to be occupied by descendants of English stock there was little intermixture of white with brown, but since Europe, not to mention Africa, has turned the States into a melting-pot for base as



HEAD MAN OF A MAINE COAST INDIAN TRIBE

As skilful basket-maker, trapper, fisherman, musician, and orator, Chief Neptune was well equipped for the proud position of leader of his tribal brothers. Decoration, always symbolic in origin, plays no large part in his attire, but it will be observed that the swastika, the ancient Aryan symbol of the Wheel of the Law, embellishes his hide tunic and the frontal band of his Seagreen hoodlucress.

Photo, Kaul & Hoyer



RITUALISM IN THE REMOTE REGIONS OF THE SOUTH-WEST: MYSTIC CEREMONY OF THE HOPI INDIANS

Within the great west region stretching north of the Mexican border, bordering California and embracing several of the south-western states, no less than nine linguistic stocks and some forty-five tribes are represented. For the convenience of distinction these Indians are divided into Pueblo and non-Pueblo peoples. Belonging to the Pueblo group are the Hopi Indians of the Shoshonian family, a Yutic tribe, about which the influence and mysticism of traditional superstition still cling. Many of their rites, ceremonies, and amusements are very impressive; some are secret, others performed in public, and also most of them the religious motif rears largely.

Photo, by Atkinson, Fayden, and Smith P. H. Roberts Company



PUBLIC PERFORMANCE OF THE UNCANNY TRIBAL DANCE OF THE HOPI INDIANS OF ARIZONA

Of religious character, the snake dance is an ancient tribal dance of the Hopi Indians, which tribe, it is said, performed the dance in the same manner and in the same place when the first white adventurers made their appearance in America in the middle of the sixteenth century. Many of its details are far from attractive, and some spectators have pronounced the whole ceremony to be revolting. It was customary to use as many as a hundred live snakes, which were held in the hands, or the mouths, of the dancers, deposited before a sacred rock, sprinkled with sacred cornmeal to the accompaniment of chants, and finally liberated.

Photo, Bruce Bodden

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well as noble metals, there have been found many who do not scorn to take a consort with some excess of pigmentation. Racially speaking, the Indian is less removed from the white man than is the negro, and from his origin is better adapted to absorb, or be absorbed by, the white man's civilization.

But who and what are these Indians, and what did they do in the happy days before the Paleface, urged by the spirit of adventure, first emerged from the sea and extended his octopus-tentacles into the hunting-grounds and the homes of the aborigines?

At a time when land connexion between the extreme north-east of Asia and the extreme north-west of America was less interrupted than it is at present—a time which may perhaps be located somewhere near the end of the Great Ice Age of the Northern Hemisphere, 10,000 years or so ago—wandering hunters began to follow their game from Asia to America. They came as a slow drift of nomadic tribes, discovering new ground where no man had set foot before them.

Problematical Immigrants from Asia

How many years, or hundreds of years, it took for these tribes to spread from the neighbourhood of Alaska to the less strenuous latitudes of the Lakes and Plains no man can guess. But the evidence of physical and cultural characters has led most investigators to the conclusion that the Indians are, in the main at least, derived from primitive Asiatic tribes, whose condition was no higher than the hunting stage.

They were apparently accustomed not only to chip stone into shape for their cutting and piercing tools and weapons, but had advanced to the stage of grinding and polishing it. They twisted fibres, probably sinew, into string, but although they made simple baskets and mats, it is doubtful whether they had got as far as true weaving. Their clothes were of skin,

shaped and sewn. They made fire by twirling an upright stick between the hands while it was in firm contact with a horizontal stick resting on the ground, the friction giving rise to wood-dust as well as to heat which ignited it.

Contrasts in Culture and Habits

They cooked in vessels of wood, bark, or skin, probably by means of stones heated in the fire and dropped into the water placed in the vessels. They painted the body, and perhaps practised tattooing. They used the bow, the harpoon, the throwing-stick, and no doubt traps and snares for hunting; they possessed dogs, but no horses. They perhaps used sledges and snow-shoes in their travelling, but they had no knowledge of the wheel.

As they passed southwards through the new land, some settling down in favourable areas, others ever moving on, they developed diverse characters in material and social culture, in language, and even to some degree in physical type. These changes led to some remarkable contrasts in culture and habits, the highest level being reached by certain tribes of Central and South America.

In various parts of the area with which we are concerned—that now included in Canada and the United States—agriculture, true weaving, and pottery-making were developed, and a little knowledge of copper and iron was acquired. How far these arts were influenced by the higher native cultures farther south, which are themselves believed by some to owe much to problematical immigrants from overseas, is too difficult a problem for discussion here.

Fiction of the "Red" Indian

A few words must be said as to the bodily characteristics which have, in part, led to the conclusion that the Indians are more nearly allied to the Mongoloid peoples of Asia than to any other race. The hair of the natives of



HARVEST FESTIVAL CELEBRATIONS AMONG THE INDIANS

A great Indian festival, so old that even the patriarcs of the pueblos know nothing of its origin, is celebrated annually at Taos, New Mexico. Though usually called San Geronimo Day Festival, it is really a thanksgiving to the sun-god for the harvest. Not the least thrilling event is the climbing of a high "sack" pole to secure the sheep and harvest offerings suspended from the top.

Photo, Denver and Rio Grande Railway



FULL DRESS WAR DANCE IN A SCENIC WONDERLAND

The Blackfeet tribe has its large reservation at the eastern border of Glacier National Park, Montana, a beautiful mountainous region the picturesqueness of which is greatly enhanced by the presence of these finely-built, quaintly-clothed Indians. Thrilling tales are told of the once-dreaded Blackfeet, but their war dances are now executed only with a view to friendly entertainment

Photo, George S. Gulliver.

the whole of the New World tends to be straight—dead straight, not the absence of curliness sometimes lamented by white women of our own race. Only in Asia is hair of this lank nature to be met with as a widespread characteristic.

Skin-colour varies in some degree, and there are more brown and chocolate tints than any others, though there is often a tendency towards yellow, another Mongoloid trait. The Red Indian is to a large extent a fiction, though sometimes there is a suggestion of a coppery tinge. The face tends towards broadness, as it does in Mongols, and some observers have recorded the "slanting

eye," produced by what is called the "Mongolian fold" of the eyelid. The head is often broad, as in Mongols, but on the other hand there are areas where narrow heads predominate.

As regards languages, it can only be said that, in the U.S.A. and Canada, the speech of the Indians has been classified in some 56 groups, or stock tongues, in which the spoken languages of the tribes may be said to centre. Since the total number of language-stocks of the whole of the American continent has been estimated at over 150, it will be realized that the languages of the original immigrants, who must

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themselves have been diversified in their speech, have suffered considerable changes.

In connexion with speech, reference may be made to the gesture language, highly developed in parts of this area, by means of which the handicap of Babel was to some extent neutralised. Of equal interest is the picture-writing, especially well developed among the Chippewas and Delawares. Figures of persons, animals, plants, etc., together with a few conventional symbols, were scratched on pieces of bark and slabs of wood, and in this way the chief events in the history of the tribe for many years back could be recorded. Farther south, in Mexico, this picture-writing had passed into a conventional set of signs approximating to an alphabet.

Democratic Social System

The early European colonists of New England spoke of kings, princes, and princesses, and the practice has survived till our own day in the many recent references to the "Princess" Pocahontas. In the main, however, the Indian form of society was a true democracy, and only exceptionally were the chiefs determined by hereditary succession. On the north-west coast there had been a drift in the direction of a plutocracy, though in a milder form than prevails to-day in America and elsewhere.

Spiritual Powers in Natural Bodies

Gitchi Manito, the "Great Spirit" of Indian romances, was probably a child of the missionaries rather than a deity of the Indians; these were not accustomed to regard the power of the gods as being concentrated in one, or even a few, supernatural beings. The term Manito, adopted and often misinterpreted by the white man, is an Algonquian word which signified the magical power or principle believed to be present not only in every actual being and concrete body, but even in attributes and activities. The sun,

the moon, the stars, the wind, the rivers, the mountains, the trees, and so on indefinitely, were all endowed with this power, and they were in varying degrees personified. The shaman or medicine-man—doctor, juggler, and medium—had especially close relations with these ubiquitous powers, and he was called upon to exercise his influence with them in case of need.

The symbolic signatures used by chiefs in the signing of treaties frequently represented the forms—such as birds, fishes, arrows, and the like—inhabited by their "guardian spirits." Among some tribes, when a youth was approaching manhood, he was sent out into the woods or the mountains to fast and pray, and sometimes to take "medicine." Alone in the wilds, hungry and over-wrought, he would after a time begin to dream dreams, and in one of these there would appear to him some animal or object which was to be for the rest of his life his guardian spirit. It was usually an animal, but in future it was to him a spirit, and in our literature it has often been spoken of as a "totem."

General Belief in a Future Life

True totemism is, however, the relation of a group of people (a clan) to a kind of animal, plant, or other object, all the animals or objects of this kind being regarded as the blood relations of all the people of the totem group. The Iroquois, for example, had as totem-clans the Wolf, Bear, Beaver, Turtle, Deer, Snipe, Heron, and Hawk.

The Eastern Algonquins ascribed the creation and conduct of the world to Michabo, usually conceived as a monstrous rabbit, related to the sun. By magical power he made the earth, provided it with game, taught his favourite people the art of the chase, and, in addition, provided them with maize and beans.

There was a general belief in a future life of similar quality to life on earth, and for this reason the dead were sometimes buried with weapons, tools



PROCESSION OF MASKED RAIN-BRINGERS IN A VILLAGE OF ARIZONA

It is thought by many Indians of Arizona and New Mexico that in time of drought a performance of a certain dance will bring down the much-needed rain. This "rain dance"—as which all participants are grotesquely disguised—is one of their most characteristic ceremonies, and is regarded by them as an important part of their religion and in no sense as a recreation.

Photo, Underwood Press Service



HOLIDAY IN NEW MEXICO: SIGHTSEERS GATHERED TO WITNESS THE INDIAN FESTIVITIES AT PUEBLO DE TAOS

The once "mexico" of Spanish origin, utilizing a town or village, is given to a ceremonial or ritual building, of the adobe of New Mexico. and was first occupied by the early Spanish explorers who made their way together out of Mexico. Not only is that country referred to as the "mexico area," and the entrance of the natives in the "mexico culture," but the natives themselves are known as the Pueblo people. This larger assembly is seen celebrating the San Geronimo Day Festival at Taos, New Mexico; many of the visitors find the landscape a convenient vantage-point from which to view the Indian festival.

Photo, courtesy of the Santa Fe Society



CELEBRATING A FAR-FAMED FESTIVAL IN HONOUR OF St. JEROME AT PUEBLO DE TAOS, NEW MEXICO

The Festival of San Gerónimo Day, held at Taos on September 26, is attended by numerous spectators—Pueblo, Apache, and Navaho Indians, and there are many white visitors from different parts of the State who deem the amusement awaiting them at the end of their journey well worth the weary foot rides by stage from the nearest railway-station. Devotional exercises, a procession of baskets of loaves of both sexes, relay races—one of which is here seen about to start, young Indians from two rival families being the competitors—and dances by elaborately costumed dancers are among the varied items of the day's programme.

Photo, Denver & Rio Grande Railway



CAMERA STUDY OF INDIAN DOMESTICITY IN THE SOUTH-WEST

The Indians inhabiting the pueblo town of Laguna in New Mexico are industrious and self-supporting. Here Laguna women are seen baking bread in one of the common outdoor ovens; for though each family has its own apartment in the pueblo, the life is to a large extent cooperative, and the bake ovens and many other conveniences belong to the community at large.

Photo. Loretta Seligson

of their crafts, and food for the journey to the shades. They were not always buried, however, and the method of their disposal by the Choctaws of the Mississippi Valley was to clean the bones of the dead before depositing them in a box or basket in the bone house; the process of cleaning was carried out by old men who allowed their nails to grow long for the purpose.

In spite of the present position of the American Indians as relics of the dead past, there are still survivals of the old cultural sub-divisions. The Eastern Woodland tribes are those with which the first European colonists came

into contact and conflict. Their area stretched from New England northwards, and comprised much of the region of the Great Lakes. One need only mention the Huron, the Wyandot, and the Mohawks, among the Iroquoian tribes, and the Ojibwa, the Crees, and the Mohicans, among the Algonquian, to be reminded of facts and fiction absorbed in youthful days. These tribes were great hunters of animals, and, when the occasion served, of men.

The killing and eating of prisoners was not uncommon, largely because of the belief that the eating of part of a brave enemy, and especially the eating



COMPACT COMMUNAL VILLAGE STRUCTURE OF NEW MEXICO

This striking photograph is of the Taos pueblo in New Mexico, showing one of the original apartment structures which houses about 200 Indian families. This many-celled, communal building of adobe brick is arranged in terraces, the roofs of the lower houses forming a promenade or yard for the houses next above, access being given by means of a ladder or a hatchway in the roof

Photo, Ewing Galloway

of his heart, was a sure means of adding his share of valour to that of the eater. Maize, beans, and other plants were grown for food, and in some cases large quantities of the seed of the wild rice were collected. The Indians had houses of bark, used snow-shoes, bark canoes and dug-outs, and made their clothing of skin, often deerskin. The men wore sleeved shirts, breech-cloths, leggings, and moccasins, while the women had a skirt and jacket.

In the wars between the English and French, the Iroquois were mainly on the side of the French, while the Algonquins—including the Mohicans—fought

for the English. The Last of the Mohicans was by no means the last, though the identity of the tribe has now disappeared, as is the case with many others of this area. In Labrador and the Province of Quebec there still remain, however, some thousands of the Algonquian tribe of the Naskapi, pursuing a life not widely removed in many respects from that of their ancestors, though the nature of the country and climate has forced them to a more exclusively hunting mode of life.

The caribou or American reindeer is their chief source of food and clothing, though fish, birds, hares, and many



PRECOCIOUS INDIAN CHILD VERSED IN THE ART OF THE LOOM

This Navaho child, although only ten years old, can make beautiful rugs, and, like other Indians, has picked up the art of weaving without being trained in a trade school; her talent, of course, being inherited from generations of ancestors. Thanks to their skill at handicrafts such as pottery making, weaving, basket making, etc., many of the Indian tribes of the south-west are self-supporting.

Photo, Harry Gelboin

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other animals are made use of. The eggs of wild fowl are eaten in great numbers, and there is no fastidiousness with regard to the age of the contained chicken. Reindeer are speared from canoes while they are swimming a stream; or they may be snared or shot from ambush in a narrow defile; or in winter they may be driven into a snow-bank and speared. Pemmican is made from the flesh of the reindeer by drying and pounding, and is stored in baskets and bags for future use. The clothing is similar to that just described, though in the summer the women descend to the use of trade calico, and blankets are purchased from traders in exchange for skins. Polygamy, as in other parts, is common. The dwellings in both winter and summer are tipis—that is to say, skin tents supported by poles.

Indian Dependence on the Bison

If the Eastern Woodland tribes are most important historically, the tribes of the Plains, the great central area of rivers and prairies, are perhaps of more interest from their mode of life. Familiar to many readers will be the names of the Crow, Cheyenne, Blackfeet, Apache, Pawnee, and Dakota. Typically the tribes of this area were dependent on the bison—often misnamed the buffalo—and with the practical extermination of this animal towards the end of the nineteenth century, their means of livelihood was gone. In any case, however, it had been decided by this time that the white man could only spare to the Indian a few small areas of his own country, and he had followed the bison into obscurity, though not without warlike protests which made considerable demands on the United States Army in the sixties and seventies.

The bison provided the Indian with food, clothing, tents, and other necessities, and before the Spanish conquests farther south the hunting was done on foot, with bows and arrows and spears for weapons. The Indian showed his adaptability in his speedy adoption

of introduced conveniences, and although it was the white hunters who practically finished off the extermination of the bison by incredibly wasteful slaughter, the use of the horse and gun had already enabled the Indian to make great strides in that favourite blunder of the hunter of all times—the killing of the goose that lays the golden eggs.

Pemmican for Times of Scarcity

In the early days the Indians secured their prey, which swarmed in countless numbers on the plains, by enticing or driving small herds of them into enclosures, where they could be shot down at leisure; sometimes they were rounded up by firing the grass of the prairie at several points; when the horse was in use they could be ridden down and shot from horse-back or driven to convenient spots for killing. The Indians showed greater foresight than is the case with many savage peoples, since they were in the habit of laying up a store of food for times of scarcity, the best-known of these storage foods being pemmican. The dried meat of the bison was pounded with stone hammers, and sometimes mixed with wild cherries, also pounded to a finely-divided state. The pemmican thus produced was packed in bags of hide which were sealed with melted fat, and in this condition it would keep for many months.

Difference Between Tipis and Wigwams

It is interesting to note that the Plains Indians made little use of fish, which were, indeed, tabooed, or forbidden in some tribes. Their ordinary dwelling was the movable skin tent, or tipi, which is still in use by the surviving tribes in this area and others. It should be noted that a wigwam is an entirely different form of dwelling, typically made of bark resting on a low oval framework of wood, though the term is also applied to houses covered with mat or thatch; the wigwam as well as the tipi was used by some of the Plains tribes.



NAVAHO INDIANS WELCOME A SHADY SPOT ON A BUNJURENT. SANDY TABLELAND OF ARIZONA

Among the arid banks of Arizona, where dusty canons and dreary up-look from the cold vegetation, dwell the Navaho Indians in all their unpolished simplicity. Poorly and quietly they pass their days in their reservations, turning an honest livelihood by their varied handicrafts. Most of the native wisdoms of the North American Indians have already disappeared, and with it much of their primitive delight in life; they are now reduced to small and thinly-scattered tribes which are slowly wasting with the years, or, to use their own expressive figure, "they are fast traveling to the shades of their fathers, towards the setting sun."

Photo, Indian, Tophia, & Son, P. H. Railway Company

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Among other features in the culture of the Plains (though not confined to them) may be mentioned decoration of clothing (deerskin coats, moccasins, etc.), with beads, which were originally of shell, bone, seeds, etc., though at an early date the glass beads of the trader displaced the native products; wampum consisted of strings of white and purple cylinders of shell, which were used as money and were also made into belts or bands in commemoration of treaties and the like.

The "travois" was the typical means of haulage on the Plains, and was a sort of sliding vehicle made of two cross-connected poles, sometimes tent-poles, which rested on the ground behind, the forward pointed end of the triangular, or V-shaped, structure being attached to the back of a dog, or, later, a horse. Agriculture, pottery, basketry, water-transport, and the working of stone for implements were little developed in this area.

Ceremonial Tests of Stoicism

Ceremonial dances, such as the "sun dance," were characteristic, and each observance would last a number of days, the priests directing the ceremonies, the course of which was determined by strict ritual. Among most of the Indian tribes of North America stoicism was one of the primary virtues, and indeed the torture of prisoners, at the stake or otherwise, was done in order to break down their endurance and extort signs of pain or fear from them.

During the sun dance of the Plains, which was a religious ceremony, not yet entirely given up, designed to influence certain supernatural powers, some of the principal participants would have skewers run through the fleshy parts of their backs, and to these unbreakable thongs were attached; at the other end the thong might be tied to the skull of a bison, and the Indian would drag his burden round the circle of the camp, never touching the skull or thong with his hands,

whatever the obstacles that might cause entanglement or strain; or the other end of the thong was tied to an upright pole and the stoic was raised by the thong and the skewer.

Culture of the Pueblo Indians

Differing in many features of their culture from the groups just considered are the tribes of the south-western area—Arizona and New Mexico—which include the Hopi, Apache, and many others less familiar. They are characterised by what is known as the Pueblo culture, and, in the main, they live in fixed villages, or pueblos, consisting of rectangular, small-roomed houses made of adobe (sun-dried bricks), or sometimes of sandstone or lava, with flat roofs supported by beams, the entrance being through an opening in the roof, reached by a ladder. Associated with the pueblos were the cliff dwellings, either caves or stone houses.

There are still pueblos occupied by Indians of this group, and although their mode of life has inevitably been modified by contact with civilization, they are by no means so disastrously tarred with the white man's brush as are most other Indians. They may still be studied in the pursuit of their native occupations, such as pottery-making—by hand, without the wheel—which was one of the best-developed of the aboriginal industries. The pottery was not only admirably shaped, but was beautifully decorated in coloured slips and paints, and, in spite of degeneration, that made at the present day is by no means devoid of grace.

Agriculture and Handicrafts

The Pueblo Indians depend mainly upon maize, of which they grow large quantities, helped by their own methods of irrigation; they cultivate several other plants, and breed sheep, goats, and some cattle. They use a true loom for the weaving of cloth, and some tribes are famous for their work in wool, which has practically displaced the



NAVAHO BOY LEARNING HOW TO PLAY CAT'S-CRADLE

Indian childhood differs little in its numerous phases from childhood elsewhere, and Indian boys, though often obliged to shift for themselves at an early age, are not without their pleasures and pastimes. Among these is the string game sometimes called cat's cradle, played as shown in page 900 by the Arawak children on the Fly river in New Guinea, and in other remote lands.

Photo, Ewing Gallery

AMERICAN INDIANS

cotton of their ancestors; Hopi and Navaho blankets are much sought after for their warmth, durability, and artistic decoration. In their religion, which has the same basis as that outlined above for the Indians in general, the Pueblo Indians have many societies and ceremonies, often associated with agricultural needs—such, for example, as the Rain Ceremony of some tribes. Ritual is very complex, and “priests” numerous.

Lastly, it should not be forgotten that these tribes had domesticated the turkey, and it is to this region that we owe our Christmas bird. There are, indeed, many things, as well as words and notions, that we owe to the North American Indians and their land. Tobacco will never be forgotten, and maize is not to be despised, while animal skins innumerable have enabled our women, and a man here and there, to indulge in the refined barbarism that accompanies the powder-puff and the lip-stick—themselves in reality substitutes for the clay paint and the red ochre of the savage.

Of the other culture areas space will only admit of the bare mention of the Californian tribes, acorn-eaters and great basket-makers; of the tribes of the north-west coast, depending largely on food from the sea, and sometimes on salmon taken in the rivers—where the white man now often employs the Indian to aid in the wholesale slaughter of the king of fishes—living in rectangular houses made of cedar-wood planks, making fine dug-out sea-going canoes, and erecting in front of their houses and elsewhere those great carved wooden posts usually described as totem poles; and finally the still uncivilized hunting tribes of the Déné of north-west Canada, living largely on the caribou, and even yet relatively unknown in the details of their social life.

A brief survey such as the foregoing is perhaps enough to indicate that the North American Indian of to-day is a mere shadow of his former self, and that he has gone down beyond retrieval



OF PROUD IROQUOIAN STOCK

Before their emigration to Canada the Mohawk Indians, said to be the oldest people in the confederacy of the Six Nations, carried terror wherever they went. Their skill as warriors is now less pronounced.

Photo, American Museum of Natural History

before the march of events. Civilization has engulfed his continent, and, with it, him. Yet some 15,000 Indians were in the armies of the Great War, most of them by enlistment, and they were highly spoken of by their officers for their courage and efficiency.



BRILLIANT BLANKET COVERING OF A SOUTHERN INDIAN BRAVE

The weaving of native wool has been an important industry among the Pueblo peoples of the south-western states ever since sheep were introduced by Europeans. It is claimed that the Navahos were first initiated into the mysteries of blanket-making by a Pueblo woman, and even now many of the so-called "Navaho blankets" are the product of the looms of the Zuni and Hopi Indians.

Photo, Irving Gillmore

The United States

III. Foundation and Development of the Union

By A. D. Innes, M.A.

Associate Editor, "Harmsworth's History of the World"

THREE centuries and a half ago no Europeans save the Spaniards in Mexico had attempted to plant a permanent settlement in North America. Two centuries later the group of thirteen British colonies which, with one exception, had grown up during the seventeenth century were on the verge of the struggle which severed them from the British Empire and converted them into the thirteen United States of North America; a number which expansion since that date has almost quadrupled. The development of that mighty nation was largely conditioned by the previous history of the colonies which combined to form it.

The two centuries before the War of American Independence broke out fall into three periods; that of the birth of the colonies, finishing with the voyage of the Mayflower; that of their growth and development, to the close of the struggle with France; and that of the quarrel with the Mother Country, which made hostilities inevitable.

In the last decade of the fifteenth century Christopher Columbus "discovered America," and British mariners, captained by Sebastian Cabot, came to the North American mainland. But the Spaniards had found a land of promise with store of wealth easily accessible; the English had found a land which seemed to promise nothing. It was not until the middle of Queen Elizabeth's reign that the visionary Humphrey Gilbert conceived the idea of a vaster England to arise beyond the ocean, and lost his life at sea while seeking to found that realm far to the north. His mantle fell on his half-brother, Walter Raleigh, who year after year sent expeditions to the Chesapeake, where three times settlements were made and three times wiped out. Adventurers were too busy sacking Spanish galleons and raiding islands to settle down to colonising work on land.

Establishment of the Plantations

But with King James came peace. Production and commerce, not robbery, legitimate or illegitimate, were realized as the way to wealth; and at Jamestown, not far from the spot chosen by Raleigh, a group of money magnates inaugurated anew the colony of Virginia early in 1607, the first of the "Plantation" group. The

purpose was commercial; in the main, the exploitation of products of the soil not procurable in Europe, whereof the most prominent came to be tobacco and cotton.

The system of division was modelled on that of rural estates in England; the colonists were mostly the younger sons of country gentlemen imbued with the traditions of the English gentry; the system of government, when the young colony had worked through its first stormy period of struggle with the Red-men, was in rough correspondence with the parliamentary system in England, an assembly of landed proprietors, with a governor and a nominated executive standing on the spot for the Crown and Minister, responsible, however, to the superior authority in England.

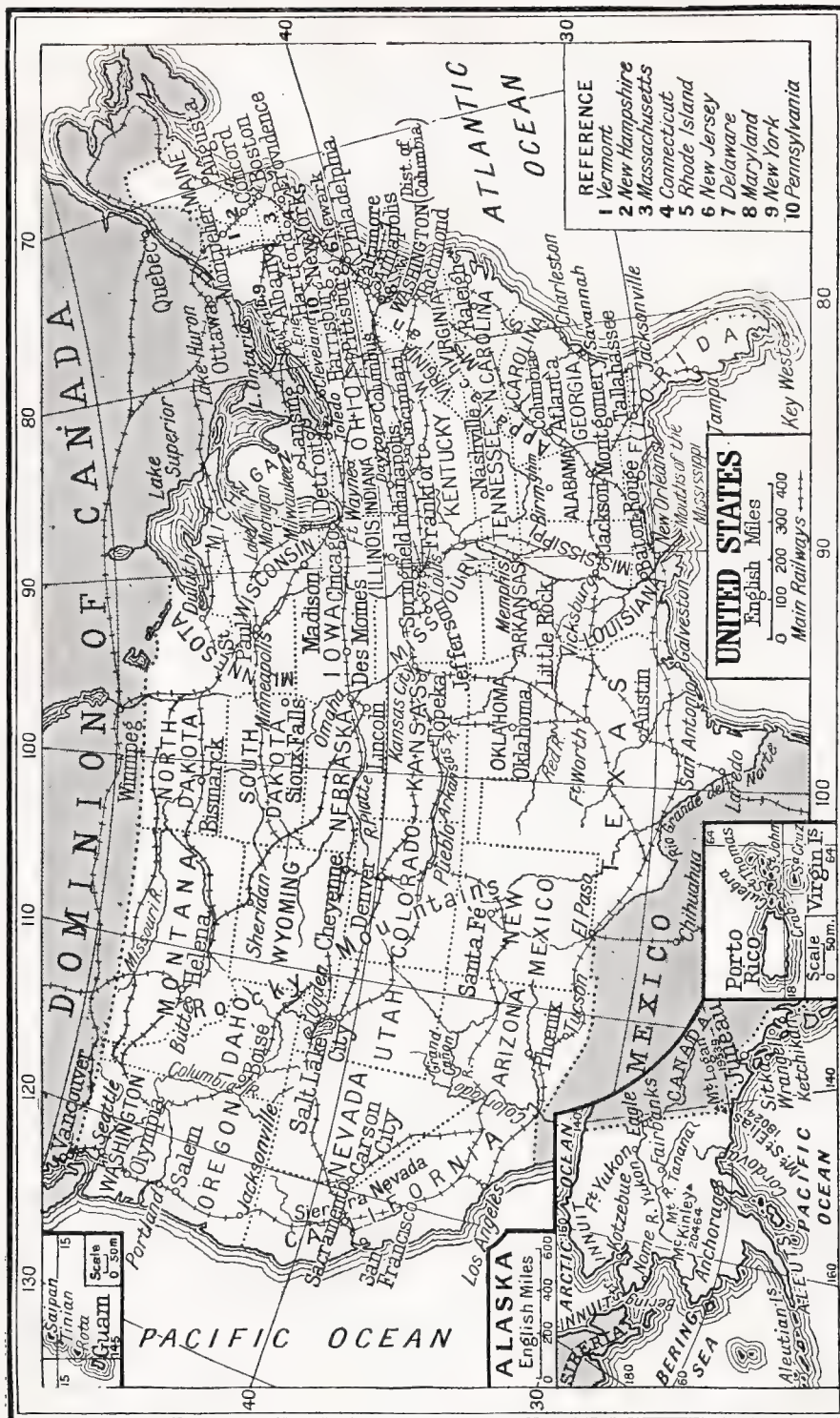
Arrival of the Pilgrim Fathers

It was not long before the white men in that climate took example by the Spaniards farther south and imported negro slaves to do the work on the plantations. The first cargo of negroes reached Virginia in 1620.

In the same year the second English colony was planted far to the north at Salem by the group of Puritans known as the Pilgrim Fathers: men and women who were in search not of wealth, but of the freedom of their souls; essentially a religious community, rigidly bound by their own common conception of the moral law. The voyage of the Mayflower—she came to land in December, 1620—marked the birth of New England.

During the next twenty years new plantation colonies were established in the south, keeping the Virginia type; and several more New England colonies following the Salem type; religious communities of Puritans drawn from every class, their social basis being that of the English township which might be called popular rather than democratic, being, in fact, fundamentally oligarchical, but differing essentially from that of the plantations where the oligarchy was not popular, but aristocratic.

Both North and South, however, held by the root idea that the community was and had a right to be in essentials self-governing. Nor had the government at home any disposition to undue intervention, except so far as during the



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English struggle between King and Parliament, the latter, having command of the fleet, effectively prevented the Cavalier South from succouring the Royalists.

With the Restoration came a new phase. On the one hand expansion was vigorously fostered; the Carolinas were planted in the south; the wedge which the Dutch had interposed on the Hudson between the northern and southern groups was ceded by them to England, and New Amsterdam became New York, the strong Dutch or "knickerbocker" element surviving the transfer of sovereignty. The Quaker, William Penn, established the predominantly Quaker but completely tolerant colony of Pennsylvania, where the negro slavery of the South—which had not been reproduced in the North as it offered no economic advantages there—was expressly excluded.

On the other hand, in the Mother Country the doctrine developed that the colonies existed primarily for the benefit of English traders, for whose advantage colonial trade might always be legitimately restricted. The Restoration Navigation Act limited their exports and imports to English bottoms to and from English ports, and accompanying Acts checked or prohibited their manufactures, in order to preserve the market for English goods; and at the same time the Crown in England exercised an increasing control over governors and executives, while governors and executives themselves became more arbitrary.

Friction with the Mother Country

The Revolution victory of Constitutionalism in England and the subsequent domination of the Whigs reacted, but not to the same extent, on the colonies; palliating their grievances, which were growing acute, but were, in fact, a part of the price they paid for the security against French aggression from Canada provided by the British Navy. Walpole, who virtually ruled England from 1720 to 1740, was an enemy to all restrictions on trade, but dealt with the colonial trade problem as he did with the Nonconformist problem at home.

He did not attempt to repeal the obnoxious restrictions, but carefully shut his eyes to the organized, systematic, and hardly veiled defiance of the laws which rendered them all but a dead-letter. His policy was continued by his successors, till the Seven Years' War (1756-63) came, and the colonists got their price in the annihilation by British troops and fleets of the French menace, by the conquest and cession of Canada.

The time had come, therefore, for a great readjustment of the relations between the Mother Country and colonies,

which were no longer in need of defence by her against the aggression of a great foreign Power.

The fatuity of the British government gave the readjustment a fatal twist in the wrong direction. George Grenville, instead of realizing that the colonies had long suffered from grievances which had only been borne because of the French menace, could only see that the colonies were the principal gainers by a war which had been waged at the cost of Great Britain, and that they ought to contribute to the depleted British treasury.

No Taxation Without Representation

Moreover, his legal soul was vexed by the fact that trade laws had been habitually ignored, with some loss to the revenue. So he set about rigorously enforcing the laws which the most respectable people had been breaking constantly as a matter of course; and acting upon the letter of the law, he procured an Act of Parliament imposing on the colonies taxation for which there was no precedent, taxation for the avowed purpose not of regulating trade, but of raising revenue from the colonies for the British treasury. He revived and exasperated the old grievances; he added to them a new one; and the compensation he had to offer was—an army which the colonies did not want.

It was the old grievances that hurt; the new one, the Stamp Tax, was in itself utterly trivial, but it contained a menace of more to follow, and it gave resistance something to take hold of. Even if it were technically legal, it had no precedent; and manifestly it set at naught one of the fundamental principles of the Whig revolution, summed up in the catchword, "No Taxation without Representation."

The War of American Independence

On the one side the legal sovereignty of "the King in Parliament" was indisputable; on the other, the action of the sovereign was a breach of fundamental principles. The wrath of the colonists blazed out in open breaches of admitted law. Both sides lost their tempers thoroughly. The obnoxious Act was indeed repealed, but the repeal was followed by new Acts in England, equally trivial but equally irritating, and by new deeds of lawlessness in the colonies which public opinion there more than condoned.

Burke and Chatham raised their voices against the insanity; sober colonials, stubbornly resolved not to yield on the vital point, strove vainly to find some way by which to meet what was just, in the English demand for a contribution to the cost of the war, through self-taxation. Hotheads on both sides fanned the flames;

UNITED STATES: HISTORICAL SKETCH

the moderates were completely over-ridden; defiance of the law begot threats of force; force begot fresh defiance; Government troops raiding colonial depots of arms were fired upon by local volunteers; and the initial skirmish at Lexington (1775) opened the War of American Independence.

Even then separation was not the avowed aim of the American leaders, though fifteen months after the first hostilities they had nailed the Declaration of Independence to the mast. King George would have nothing short of unconditional surrender; the fact stiffened the colonies into a determination to have nothing short of sovereign independence.

George Washington and Victory

On the face of things, a military victory for the Mother Country ought to have been a certainty, though its effects could have been but temporary. She had regular troops, experienced officers, unqualified command of the sea, a government exercising unqualified control and supported by an irresistible majority in Parliament. The colonists had no fleet, a volunteer army without training called up from its civil avocations, officers whose experience was limited to warfare with the Red Indians, and an improvised central government for thirteen several communities which hitherto had never, without the utmost difficulty, been induced even to cooperate.

But three factors turned the scale, and the military victory went to the colonists. The British were half-hearted in the war, more than doubtful whether right was on their side, and the half-heartedness was reflected in the conduct of their leaders. They lost the command of the sea in the critical period of the struggle owing to the intervention of France. And finally, the colonists had placed George Washington at the head of the army. He was not a military genius of the first order, but his opponents were much less so, and his own subordinates were occasionally brilliant.

Sovereignty of the United States

It was not, however, military talent that won the day, but the inexhaustible patience, serenity, tact, and self-devotion of this rare example of a type which is commonly ejected from control before the work is completed, by the impatience which clamours for more popular qualities and more showy activities. Happily for American Independence, Washington retained his ascendancy, and won the war—to be justly enshrined as a hero for ever in the heart of a great nation.

The victory was won when Cornwallis was forced to surrender at Yorktown, the French having successfully cut him off

from relief by the British fleet (October, 1781). A year later the peace was signed between Great Britain and the victors, which recognized the independence of the United States of America. After another year the peace was finally ratified (October, 1783) by the Treaty of Versailles.

The new nation still had before it the task of shaping itself, whether as a league of sovereign states or as a unity, but in any case as a union. A common authority could only be established by consent of all, since the existing central authority was only provisional. Not till 1787 was the scheme of union formulated; in 1788 it was adopted by a convention of delegates appointed by the several states; and in 1789 George Washington by unanimous choice became the first President of the great Republic.

The constitution was no *a priori* structure; it was based on the precedents provided by the British constitution and the constitutions of the several existing states, while rejecting the hereditary principle and substituting for it election. The place of the Crown was taken by a President elected for a term of years; that of the Commons by an elected Chamber; that of the Lords by a Chamber—the Senate—elected on a different basis.

State and Federal Government

The several states retained their own governments; their powers and those assigned to the central government were strictly but incompletely defined, and a judicial authority was set up with absolute power to decide whether acts of the central government were or were not “unconstitutional,” and therefore *ipso facto* invalid.

Still, the most careful definition left a wide margin of ground debatable between the central and the state authorities, and one crucial question was left without a definite answer. Was the union a confederation from which each state was free to sever itself if so minded, or was it a federation from which none could part without consent of the rest? And the Republic had before it another problem which no constitution-making could solve; should America isolate herself politically from the international relations of the Old World?

For the next six and twenty years, Europe was in the throes of the Revolutionary and Napoleonic wars. During that period one aspect of expansion was settled by the “Louisiana purchase” from Napoleon, which left the British in Canada and the Spaniards in Mexico, the only European Powers with a footing in North America. The new Republic, after some hesitation, declined to be drawn into the European struggle; but before

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that struggle was over it became involved in an unhappy contest with the British, born of the British war-claim to the right of search on the high seas.

In the course of it, the States learnt once for all that Canada was and would remain loyal to the British Empire. The contest was futile and inconclusive; it intensified the feeling of bitterness—more in America than in England—between the sister-peoples of one race, which had been engendered in the last struggle, but it was not till more than eighty years had passed that the States again came into armed collision with a European Power.

During the next decade (1815-25) the struggle of the peoples of South America for independence led to the assertion of the principle which ever since has dominated American foreign policy, the "Monroe doctrine," enunciated by President Monroe, that the States as the premier Power on the American continent would resist any attempt of European Powers to set up a control over states on that continent or to intervene in American affairs, a doctrine of which the corollary was that so long as American and European affairs were separable America should hold herself aloof from European complications.

Assertion of the Monroe Doctrine

Thus for half a century after the war with Great Britain, the foreign relations of the States were mainly confined to frontier disputes with Great Britain on the north and Spain on the south. The delimitations in the treaty of 1783 had been indefinite and ambiguous. These were partly settled by the Ashburnham Treaty of 1842, the awards conceding virtually the whole of the American claims, to the detriment of Canada.

But a contingent question, the "Oregon boundary" dispute, arising out of the expansion westwards both on the north and the south of the Canadian boundary, in regions which lay out of the ken of the first treaty, led to much beating of drums and shouting of war, which, however, subsided peacefully enough in 1846; though there was still an aftermath, when the "Vancouver line" was referred to the arbitration of the German Emperor William I.

In every case the settlement arrived at was heavily in favour of the Americans. The Mexican questions were less peacefully settled. Florida was acquired from Spain on easy terms before that Power had disappeared from the American mainland. But when Texas, largely populated by immigrants from the States, revolted from Mexico and sought admission to the northern union, acute

differences arose, which brought about the short and immediately decisive campaign of 1847, and the cession of the ex-Spanish western territories, with California.

The problem not of secession but of state rights as against Federal rights was ever present, for two closely associated reasons, which antagonised the northern and the southern states. The latter, the some-time plantation colonies, lived by, not on, the produce of the plantations, purchasing with them the necessaries as well as the luxuries of life from abroad; and the economic basis of the plantation system was slavery.

Differences Between North and South

The North was agricultural and industrial, living upon its own produce, but hampered industrially by foreign competition; and having no use for slave labour, it was alive, as the South was not, to the moral degradation of slavery. The South depended on slavery and cheap imports, the North upon protective tariffs and free labour. But the North was stronger than the South in voting power, in the central government; it was able to impose Protection on the whole Union; if its predominance increased, it might threaten the South with the abolition of slavery.

Thus interest made the North insistent upon the Federal authority, and the South insistent upon state rights, including the right of each state to repudiate for itself the ordinances of the Federal authority; insistent also that in the westward expansion, bringing new areas as new states into the Union, the balance between slave-owning and non-slave-owning should not be further weighed down in favour of the latter.

In the background hovered always the spectre of secession, the consciousness that in the last resort a minority whose interests were over-riden at the dictation of the Federal majority would claim the right to sever themselves from the Union and assert themselves as an independent nation.

Federals and Confederates

At the middle of the century the question had come to be whether new states which were taking shape should be captured for the free group or the slave group. By that time the North had come unequivocally to the conclusion that though the existing slave states might have a right to retain that institution, no more slave states should be permitted.

When in 1860 Abraham Lincoln was elected President, the South concluded that under the Federal government, slavery was doomed. The southern

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states asserted their right of secession and joined in a Confederation with Jefferson Davis as President. The North denied the right of secession, and declared resistance to the Federal decrees to be rebellion. And so in 1861 began the fratricidal war, on the grand issue—should the United States remain united or become two separate nations with hostile interests?

Fratricidal Civil War

Each side, with entire conviction, believed itself to be in the right. The South flung itself into the struggle with its whole forces from the very beginning; the North, with infinitely larger resources to draw upon, did so only by slow degrees, always making good from its reserves whatever its losses might be. The South had no reserves from which to make good, but for long it more than held its own against the growing odds.

Then, at a stroke, Lincoln changed the character of the war by proclaiming the emancipation of the slaves, an issue which had not hitherto been presented. The superiority of the North by sea had enabled the Federals to blockade the Southern ports, cutting off the imports on which the Confederation was dependent for supplies as the North was not.

The Northern armies grew while the Southern armies dwindled; the emancipation of the slaves had raised for the South an enemy within its own gates. When the war had become one of exhaustion, the end was certain, but the complete victory of the North was won only when Lee, the most brilliant of the Confederate commanders was compelled to surrender to overwhelmingly superior forces at Appomattox in April, 1865, just four years after the first hostilities.

Five days later Lincoln, in the eyes of many the grandest figure that the century produced in the new world or the old, was assassinated, the stupidest murder among all the great crimes history has recorded.

Reconstruction After Emancipation

Lincoln, the rough-hewn man of the people, idealist, prophet, and incarnation of level-headed common sense, as tender of heart as immovable in resolve, was the one man capable of controlling the situation which had arisen, in the spirit of the Divine Justice which understands all, above every kind of party rancour. His death gave the control to men who meant to be just, but understood only their own point of view. The North had won; the Southerners were in their eyes rebels who had justly forfeited the political rights to which those who had been down-trodden slaves were entitled.

The work of reconstruction passed into their hands, after a vain effort on the part of Lincoln's successor to over-ride public opinion on behalf of the South. Practically in the South the negroes were enfranchised, their former masters were disfranchised, the enfranchised were incapable of governing, and the disfranchised took the law into their own hands.

It was not till many years had passed that the much-changed South recovered equilibrium on the new economic basis which the abolition of slavery had imposed but with the political predominance of whites over blacks restored.

The great Civil War had for the moment suspended the operation of the Monroe Doctrine, enabling the French Emperor, Napoleon III., to embark on his Mexican venture, already doomed to disaster, before the threat of American intervention following on the peace hastened its close.

A notable advance in another direction was made when London and Washington agreed to refer to impartial arbitration the disputes which had arisen out of the activities of the Alabama and other British-built cruisers in the service of the South during the war. Towards the close of the century, the States began to find themselves involved with European Powers in the problems presented by the Pacific and by China and Japan.

The Principle of Isolation

Curiously enough, however, a dispute between Great Britain and Venezuela, and the somewhat vociferous threats of American intervention, resulted in a novel cordiality between Great Britain and the States; which, before long, bore fruits that once would have seemed impossible.

The States became involved in a quarrel with Spain over the island of Cuba, which issued (1898) in the only armed conflict between the Republic and a European Power which had taken place since that with the British in 1812-14. The friendly attitude of the great Naval Power was an important factor in preventing other European intervention; and the rapid and decisive victory of the Republic, adding the Philippine Islands to its dominions, created a new point of contact or conflict between America and Europe, and a new difficulty in the way of preserving American isolation.

That isolation was broken down in the course of the Great War of the twentieth century, when America, long held back, was at last swept into the struggle and took vigorous part in its final stage. But even that blow to the governing principle of a century and a quarter was not final, and the Republic still holds to the doctrine of aloofness except where her own interests are directly involved.

THE UNITED STATES: FACTS & FIGURES

The Country

Occupies the central and southern part of the North American Continent. Bounded by Canada on the north, Mexico and Gulf of Mexico south, and Atlantic and Pacific Oceans east and west respectively. Main physical features the great ranges of the Rocky Mountains west and Appalachians east, with the great plains between.

Chief among the river systems is that of the Missouri-Mississippi, which drains a basin second only to that of the Amazon. Total mileage of the combined streams exceeds 4,000. Many of the tributaries, such as the Ohio, are navigable for hundreds of miles.

Climate varies according to locality, but is generally temperate. Rainfall generally plentiful on the coasts and diminishes towards the inland regions. Total area about 3,026,000 square miles; estimated population 105,710,000.

On the extreme north-west is the mountainous, and in parts volcanic, territory of Alaska, about one third being within the Arctic Circle. Alaska contains the highest mountain in the Continent, Mt. McKinley (20,300 ft.). Total area of Alaska about 590,800 square miles; estimated population 75,000. Porto Rico, an island in the West Indies, is also a possession of U.S.A. Climate tropical. Total area about 3,400 square miles; estimated population 1,299,000. Guam, area 210 square miles; population 13,000. Virgin Islands, 132 square miles; population 26,000. For information regarding Hawaii, Panamá, the Philippines and Samoan Islands, see chapters under these headings.

Government and Constitution

Administrative power is in hands of a Cabinet of ten, at whose head is a president. These ten are chosen by the President, but must be approved by the Senate, which contains two members from each state elected for a term of six years by popular vote. The Senate and House of Representatives together form what is known as Congress. The House of Representatives consists of members chosen every second year by vote of the citizens of either sex or any race or colour eligible for the suffrage. Eligibility depends on conditions of term of residence, payment of taxes, education and registration that vary in the different states. All voters must exceed twenty-one years of age. A census every ten years determines the number of members each state may return to the House of Representatives. According to the Constitution entire legislative power belongs to Congress.

A body of judges called the Supreme Court has power to declare void and *ultra vires* any act of Congress or state legislatures infringing the Constitution. There are in all forty-eight states in the Union, each having its own republican constitution, with, as legislature, a governor and two Houses which are elective, as is also the governor. Alaska and Hawaii have local legislatures, and Porto Rico is self-governing.

Defence

Army includes, besides regular troops, the National Guard, a volunteer militia recruited from the various states aided by grants from Federal government; the Officers' Reserve Corps, including officers of all grades organized according to the branches of the regular army; the Reserve Officers' Training Corps, for maintaining the strength of the Officers' Reserve Corps; and the Enlisted Reserve Corps, voluntarily enlisted, consisting of men qualified so as to be eligible for enlistment in the Regulars.

Nominal strength of Army authorised by Congress, 144,000 officers and men, all arms. The Navy is administered by a naval secretary, acting under advice of a Naval Department Council. President is Commander-in-Chief of both Army and Navy.

Commerce and Industries

There were, in 1922, 61,230,000 acres under wheat with an average yield per acre of 14.0 bushels. Among chief wheat-growing states are Kansas, which had a yield for same year of 122,887,000 bushels; North Dakota, Illinois, Nebraska, and Oklahoma. For same year the yields of other crops in thousands of bushels were: Corn, 2,890,712; oats, 1,215,496; potatoes, 451,185; barley, 186,118; sweet potatoes, 109,534; rough rice, 41,965; buckwheat, 15,050. Other important crops are cane and beet sugar and hay. In 1922, 33,742,000 acres of cotton were harvested, yielding 9,964,000 bales, each of 500 lb. gross. Among chief cotton-producing states are Texas, Mississippi, Arkansas, North Carolina, Alabama, and Georgia. In 1922 there were 1,725,000 acres under tobacco, yielding 1,324,840,000 lb., some of the main tobacco-growing states being Kentucky, North Carolina, Virginia, Tennessee, and South Carolina.

In 1921 mineral products reached a total value of \$4,056,000,000. Gold is mined principally in California, Alaska, Colorado, and Nevada, and silver mainly in Montana, Idaho, Utah, Nevada, and Colorado. In 1921 the production of precious stones was valued at \$518,280. Important industries are those connected with food products, including slaughtering and meat-packing, milling, cheese and condensed milk making; textile, including carpets, cottons, silk and woollen goods; metallurgic, including the making of iron and steel bars, ingots and castings; and chemical, including the production of fertilisers, paints and varnishes, dye-stuffs and petroleum refining. In 1921 products of the canned fishery were valued at \$46,634,706. In 1922, imports of merchandise reached a total value of \$521,601,801, while exports of merchandise for the same year were valued at \$754,236,319. Standard coin, the dollar; nominal value 4s. 2d.

Communications

Total railway mileage about 263,800 miles. A number of routes link the Atlantic with the Pacific coast, including the New York Central and Pennsylvania railways, both from New York to Chicago; the Santa Fé, running through Kansas City to San Francisco; the Union Pacific, Chicago, Milwaukee and St. Paul, and Northern Pacific railways. Telegraph lines aggregate about 1,522,000, and telephone wire about 27,819,800 miles.

Religion and Education

Among the many denominations represented the Roman Catholic Church has the greatest aggregate following, the Protestants, though greatly in the majority, being split up among many sects, of whom the more numerous include the Baptists, Methodists, Lutheran bodies, and Presbyterians. There is in every state a system of free elementary schools, and there are numerous private schools and many universities, both public and private. Grants of land have been made from time to time by the government to townships attaining an area six miles square, for purposes of augmenting the funds for local education.

Chief Towns

Washington, D.C. capital (estimated population 437,000), New York, N.Y. (including five boroughs, Manhattan, Bronx, Brooklyn, Queens, and Richmond, 5,620,000), Chicago, Ill. (2,700,000), Philadelphia, Pa. (1,823,000), Detroit, Mich. (993,000), Cleveland, Ohio (796,000), St. Louis, Mo. (773,000), Boston, Mass. (748,000), Baltimore, Md. (733,000), Pittsburgh, Pa. (588,000), Los Angeles, Cal. (576,000), Buffalo, N.Y. (506,000), San Francisco, Cal. (506,000), Milwaukee, Wis. (457,000), Newark, N.J. (414,000), Cincinnati, Ohio (401,000).



CITIZENS OF MONTEVIDEO IN THE SPACIOUS AND FLOWERY PLAZA DE LA INDEPENDENCIA

Montevideo has several places, or public squares, all occupying high ground in the center of the city; of these the Plaza de la Independencia is considered one of the most attractive. It is the old central point of the city from which the streets radiate. One of the best constructed places in the western hemisphere, it is built on a regular plan of circulation, or squares; many of its public buildings are very imposing, and include a cathedral, a university, several schools, many theatres, and hospitals, and it has fine views and a general air of openness and cleanliness. Government House, with the Uruguayan flag flying, is seen to the left.

Uruguay

I. Progressive "Orientals" of Latin America

By L. E. Elliott

Author of "Brazil, To-day and To-morrow," etc.

LOUNGING upon the platform of the railway that runs clear across the pampas of La Republica Oriental del Uruguay, from the Brazilian border to Montevideo, is a typical Oriental gaucho. His wide hat shades a broad face that shows not only in the peculiar reddish-bronze of the skin, but in the straight, black hair and quick, beady eyes, something more than a trace of the native Charrua folk, the "Indians" found here by the Spaniards four centuries ago.

The South American equivalent of the North American cowboy, and, like the cowboy, fated to disappear in course of time, this gaucho is a strong and bulky type, with big shoulders, thick neck, muscular arms, small hips and the slightly bowed legs of the horseman. He wears the poncho and bombachos: that is to say, the upper part of his body is covered by the heavy folds of a square of thick, striped, woollen cloth, with a slit in the centre to admit the head, while his lower limbs are draped in voluminous cotton or woollen pantaloons thickly shirred at waist and ankle.

Dramatic Figure of the Gaucho

Upon a chilly day he will also wear the chiripa, a large woollen shawl folded about his waist, with a corner between the legs, and, beholding him, you will wonder how a man so much encumbered can do a day's work. But this work is performed on the back of a hardy and intelligent horse, strong enough to bear the weight of a high-peaked saddle, sometimes silver-mounted, with huge solid stirrups. This horse is trained to endure the prick of six-inch spurs, and to aid his master actively when the latter throws

the lasso or the bolas—that ancient Indian weapon of the wide grasslands. If the gaucho comes from an interior point his equipment is likely to be home-made, from poncho to stirrups.

Modernity in Montevideo

Within a few hours of meeting the gaucho you may dine at a beautifully appointed house in Montevideo, and your hostess is exquisitely dressed in clothes straight from Paris; her jewels are beyond criticism, her hair dressed in the style dictated by the French capital, and she prefers to speak the tongue of France rather than that of Spain when she discusses world affairs. She has, in fact, assimilated with grace and completeness the lesson of Paris, to which very many Latin Americans look as their intellectual foster-mother as well as the arbiter of fashion. The adaptability of the Latin American woman is one of her crowning gifts.

Take, for instance, the case of Madame Blank; she is to-day the gracious châtelaine of a European diplomat, but was born the Señorita Candelaria Gonzales upon a sleepy ranch in Paysandú. Papa Gonzales and his father before him lived through troublous times in Uruguay, and round the fire at night you may hear old tales of the prolonged struggle between the Blancos and the Colorados, the two great political divisions of Uruguay until within recent times, a struggle that became a species of internecine feud, in which the women took an active and ingenious part. The death-blow to the Blanco-Colorado warfare was dealt when the coming of the Uruguayan network of railways, the newspaper, the cinema, and obvious and rapid rewards of



HEALTHY GIRLHOOD OF MONTEVIDEO'S FASHIONABLE COMMUNITY

There are many pleasant streets of Montevideo peopled by prosperous families who, in the healthy and congenial climate, enjoy to the full the amenities of social life. El Pardo, a beautiful park lying some three miles from the city, is a favourite rendezvous and frequented by many of the elite from Paso de Molino, a fashionable suburb containing some remarkable varieties of architectural styles

Photo, Publishers' Photo Service

business gave a wider outlet to imagination and energy.

Candelaria ran barefoot as a child, and could ride a horse as soon as she could walk. There was no available school, and at ten she could neither read nor write. Life upon the ranch was simple, for, with cattle worth little more than their hides, there was very slight revenue in cash, and money played a small part in the year's balance-sheet. The house was built of stone, with a wide veranda; peach trees grew in the orchard, and before the door were great willows and acacias, planted for shade near the bright stream

that supplied the farm with water. Upon broad, flat stones at the edge all the family clothes were beaten when washing-day came round.

With all the attention of the menfolk of the estancia devoted to stock-raising, the kitchen garden was almost non-existent (Uruguay still imports potatoes from England, although the potato is a South American plant, native of Chile), and although chickens, ducks, and turkeys ran wild, with the prairie for a barnyard, and formed upon occasions of fiesta the basis of succulent, generous dishes well flavoured with pimienta, the mild, red peppers beloved

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of all Latin America, yet there were only two chief items of the ordinary workaday meal of the estancia—meat and maté.

The gaucho cares nothing whether he has bread and fruit and sweets or not, so long as he has plenty of beef, still frequently cooked in the open in the primitive fashion, "carne con cuero" (with the skin on), and above all if he has his maté cup and bombilla, and hot water for the infusion of the indispensable yerba.

This "herb" is the dried and broken-up leaf of *ilex paraguayensis*, growing wild in South Brazil and Paraguay, and infused to make a hot drink; it was the only hot drink that the European conquerors of South

America could get in a strange land. Having a somewhat bitter taste it is disagreeable to palates unaccustomed to it, but for the last four hundred years it has retained its popularity with the natives, is still credited with almost miraculous recuperating powers, and is sold in thousands of tons in Rio Grande do Sul (South Brazil), Uruguay, Argentina, Paraguay, and, less freely to-day, in the country districts of South Chile. All the cities of the maté-drinking countries have yielded to the stronger and more aromatic tea and coffee; but in more remote regions where trade penetrates slowly yerba maté still retains its place as prime favourite.



SOME MEMBERS OF MONTEVIDEO'S SHOE-SHINE SOCIETY

Street types in Montevideo are very much the same as in other large cosmopolitan cities. Flowers, fruits, and fancy goods may be bought from itinerant pedlars, vociferous newspaper boys elbow their way through the crowds, and the boot-black is on the look-out at the street corner, and for a bronze coin or two will impart a "shine" guaranteed to make well-worn footwear "as good as new"

Photo, Publishers' Photo Service



FASHIONABLE LIFE AT POCITOS BEACH, A SEASIDE PLEASURE RESORT ON THE OUTSKIRTS OF MONTEVIDEO

Montevideo is the capital, metropolitan, and chief port of the Republic of Uruguay and has nearly one-third of the population. It claims to be one of the most cosmopolitan of South American towns, and almost every language of the civilized world may be heard in its streets. The attractive customs courts, many handsome residences, prettily situated in well-kept gardens, while Pochitos and Carrasco on the seashore, connected by trolley with the city, and two well-known bathing resorts which yearly attract numerous wealthy and fashionable visitors from Buenos Aires as well as from the Uruguayan towns.

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When Candelaria was about sixteen Papa Gonzales suddenly found himself beginning to make money. The establishment of great meat canning and freezing plants by strongly-financed foreign firms had the effect of rapidly "valorising" or arbitrarily increasing the market price of Uruguayan cattle. Candelaria and her brother were sent to expensive Catholic schools in France, and it took less than three years to make a flower-like demoiselle of the girl and a trifling young dandy of her brother Ildefonso.

Then came the outbreak of the Great War. Far away in Paysandú, when the Allied armies began calling for huge supplies of food, the meat-product factories were deluged with stupendous orders, and they in turn called upon the stock-raisers. Hides and wool as well as the meat of South America brought prices of a never-expected height, and there rose up a crop of millionaires.

War-time Flood of Prosperity

Papa Gonzales was among them. He bought more land and more livestock, and diamonds for his señora, but he did not change his mode of life; dawn saw him in the saddle, noon in his hammock for the siesta, sundown at the raised hearth in the big room of the estancia which is kitchen and dining and sitting room all in one, while at ten o'clock he was fast asleep.

Candelaria, before 1914 was out, married in Paris the officer brother of a school friend, while Ildefonso exchanged his loitering in studios for life in the French Army. They exemplified in Paris the type to which Paris is accustomed—the fabulously rich South American whose money comes in car-loads. Uruguay, strongly upon the side of the Allies, and saying so candidly, was well able to afford the credits that she gave, later on, both to France and to Britain for purchases of foodstuffs.

The pinnacle of Uruguayan golden days came in 1919, when the national peso soared to dizzy heights in

international exchange. Uruguay has always been proud of the fact that her gold dollar is worth just a little more than the gold dollar of the United States; but she did not expect to see her paper peso, fixed in pre-war years by the gold backing at 51½ pence, rise to 60, then 70, and at last, in early 1920, to 73 pence.

Patriarchal Life on the Estancias

Following close upon the heels of this dazzling period came the slump, with the international markets too impoverished to buy the raw materials of South America. Uruguayan stock-raisers and meat factories and shippers then had to mark time. Papa Gonzales ceased to buy fine bloodstock at fancy prices, but he is personally unaffected by hard times as by the crest of wealth.

The patriarchal, almost feudal, life of Uruguayan estancias has lingered long, partly because the estates are vast. Even to-day the whole country, of 72,000 square miles, is divided among 600 owners—of whom, by the way, forty are British, chiefly from Scotland, Cornwall, and Wales. The Celt, like the Basque, seems to find Uruguay suited to his special genius.

The country is, roughly, the shape of a squat pear with the stem end upwards; Montevideo, capital and sole city of any considerable size, stands on the rim of the pear's flower-calyx, southward, with little Maldonado on the opposite rim, nearer the Atlantic. Maldonado is the only true seaport of Uruguay, and here is the base of a little seal-hunting fleet, making its catch at Castillos and Lobos Islands.

Natural Charms of Uruguay

Practically all the Uruguayan coast north of Maldonado is rendered useless by swamp and lagoon, the celebrated Merim lagoon connecting by the Jaguarão river with Brazil's Lagôa dos Patos. With all the thick part of the pear bathed by the joining waters of the Atlantic and the Rio de la Plata,



ON AN IMMIGRANT RANCHER'S PROPERTY : WASTE LAND CONVERTED INTO A FLOURISHING FARM

The Uruguayan country is an extension of the Argentine pampa, though the soil is not so fertile, and enjoys an excellent climate in spite of heat and the rapid fall in temperature caused by the pampero south-west wind. Large numbers of Europeans have been absorbed in the population, which resembles the kindred people of Argentina, although the Uruguayans are of a simpler and less cosmopolitan type, preserving to a greater degree the old-fashioned ways. The soil is productive, with the exception of that on the east coast, and tillage is on the increase



MEAT-PRESERVING PROCESS IN URUGUAY: WORKERS ON THE DRYING-GROUND OF A JERKED BEEF FACTORY

Jerried beef is the name applied to beef dried in the sun. After the fat has been removed the meat is cut into thin strips and hung in the sun for several days; provided it is kept perfectly dry meat can thus be preserved for an indefinite period. These jerked strips, known as charqui, when either cooked or raw, are still prepared by old-fashioned methods in Uruguay for home consumption and for export to Brazil and the West Indies. Similarly preserved buffalo or reindeer meat is prepared by the North American Indians and called pemican, and the South American variety, made from buffalo or antelope, is known as biltong.



TRUSSING FRESH PORK IN A MEAT-PACKING CENTRE

Much of the soil of Uruguay is kept for pastoral purposes, and vast numbers of livestock are raised ; meat, wool, and hides constituting the chief products and exports. There are several large establishments for making meat extract, and preserving and tinning meat. The chief centres of the meat trade for export are at Fray Bentos, Paysandú, and Salto

Uruguay's western edge continues to follow the windings of the Uruguay river, with Paysandú and Salto as useful river ports ; the north-eastern boundary, sloping from the pear's stalk, looks across to the Brazilian Rio Grande do Sul, very much akin in quality.

There, too, are clean grassy uplands, rich and pleasant cattle country, with a bright and temperate all-the-year-round climate. Deep glades with woodland where the pine lingers afford shelter for the wild deer, and pink and golden and purple flowers carpet the meadow. Well-watered, with no mountain ridge showing peaks of over 2,000 feet, but with plenty of good building stone cropping out from scores of grassy stretches, Uruguay is an ideal pastoral country, and happy in being free from any kind of epidemic disease.

It is well for the Banda that the packing-houses have hastened the creation of a high standard in livestock, for despite the facts that Minas province claims mineral wealth, that there is one small goldmine (British owned) operating in the country, and that talc and manganese exist, and coal, although not of the quality required by the railways, has been discovered, it is plain that she must remain primarily devoted to agriculture and stock-raising. Economic methods are being introduced, and forage planted, and upon her sales of wool, meat products, and hides depends 96 per cent. of Uruguay's exports.

There are many infant industries in Montevideo. Factories turn out excellent shoes, made of native leather upon foreign lasts, and there are well-equipped textile mills from which there

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was, at one period of the Great War, an export of woollen cloth to France; soap and candles, glass and pottery, tinware made from imported sheet, in fact a long list of domestic needs are supplied from the mills of Montevideo, and the lot of the worker is not hard since he is forbidden by law to work more than forty-eight hours per week.

But the true wealth of Uruguay is not in the city but upon the breeze-swept, healthy pampa, perennially green, where in the transparent air the remote horizon appears as an unbroken ring.

Upon this pampa the population is still so sparse that such native creatures as the little rhea, the South American ostrich, may still be seen running in numbers, unafraid and free. Only one and a half million people inhabit Uruguay, and of these half a million live in Montevideo and its suburbs. There is practically no immigration, for there have never been giant mushroom industries suddenly erected, calling for new masses of labour; and as one result there exists no undigested population to trouble the social structure.



IN A DEPARTMENT OF THE MONTEVIDEO PORTLAND CEMENT FACTORY

Portland cement differs very little in composition all the world over. Its uses are many and varied, and its peculiar property of hardening under water renders it invaluable for harbour, dock, and reservoir construction. At every stage of its manufacture the material is carefully tested, and standard specifications to which cement must conform have been imposed in all countries.



SOME OF THE THRILLS AND DANGERS OF GAUCHO LIFE. LASSING HORSES IN THE WILDS OF URUGUAY

There is little that the gauchos of Uruguay and Argentina does not know about horses. He is essentially a horseman, and so regarded in his is the habit of riding that it is scarcely said that a gaucho will walk a mile to catch a horse in order to ride a quarter of a mile. In some parts of the country wild horses and carabaos may be bred for the lassoing. Then the skill of these hot-blooded centaurs is seen to full advantage, and should they wish to vary their sport there are numerous deer, peccaries, and other animals to keep both hand and eye in good training.

Photo, Charles Dyer Webb

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The steady development of a homogeneous type has proceeded without shock, the older Spanish strain, with a certain Charrua admixture, assimilating without difficulty the European newcomer of the last century. Towards the close of the nineteenth century two children out of every three born in Uruguay had foreign blood on one side of their parentage. Traverse the streets of Montevideo, through the shopping and business districts, and the wide streets of stately residences, and saunter through the outlying regions of modest little houses where, in contrast with the humbler dwellings of many Latin American towns, every window is glazed, and you will agree that there is a homogeneous quality about the Orientales. The type is a distinct one, and one that is noticeably of a high physical standard.

It is common to find a large proportion of pretty women in any Latin American centre; but in Uruguay they are not only lovely, but tall and strong, while their male relatives are notably handsome and athletic.

Life's Amenities in the Capital

The influence of environment is no doubt powerful; the indigenous races were sturdy folk, children of the pampa, and the climate and soil have their ancient effect. There are no sweltering tropics here to enervate white races, and, although Montevideo experiences a hot season—at its most trying in December noons—the force of the sun is tempered by cool breezes from the water. Buenos Aires, placed farther up the river on the opposite (right) bank, is less fortunate, and pays tribute to Montevideo's climate by sending a yearly shoal of visitors, who swell the numbers of Orientales to be seen daily upon the pleasant beach, where crowds of gay, striped bathing tents, airy hotels, and sedulously-kept promenades create a lively scene of which any European watering-place might well be proud.

Montevideo is a bright, well-equipped city; the atmosphere is friendly, the bearing of the passers-by dignified and pleasant. No very poor, shoeless class is to be seen here, there is no marked contrast between poverty and silken extravagance; and to find a trace of that international sore, labour unrest, you must go to the docks, where "Red" trouble-makers have done their best to stir up strife, as they have done at Buenos Aires with more success.

Restrictions Upon Immigration

Before the early years of the present century it was almost if not quite true to say that there had never been a strike in South America; but during the Great War a host of professional agitators, some from Barcelona, some from Russia, and some from the training-school of the I.W.W. in California, found in patriarchal regions below the Rio Grande a wide and untilled field. There were no organizations able to combat their work—the well-managed and level-headed trades union was practically non-existent—and the open invitation maintained by Latin America to induce immigration smoothed the path of the entrant.

To-day Uruguay, in common with the majority of her sister states, has raised hastily contrived barriers. You must have a passport, you must be newly vaccinated, and you must prove that you are neither insane nor a criminal, before you can enter Uruguay nowadays; what is more, if you are over sixty years of age you cannot come in at all unless you have a son in the country who is able to maintain you. The negro and the Hindu are excluded altogether.

Wise Foresight and Prudent Patience

The Uruguayan is, in fact, quite frank in saying that he wants as incomers none but folk like the best that have already formed the population; he wants only hardy white Europeans with enterprise, and trained to serious ideals; and, since this is



GROUP OF HALF-BRED GAUCHOS NEAR PRAY BENTGO, A "CENTRE OF BUTCHERY FOR FAR-OFF CONSUMPTION"
 Cattle and sheep raising has long been the chief industry of the Uruguay Republic. The noted cattlemen, easily distinguishable from the peasant farmers, though their ancestry as gauchos is no less remarkable, are experts in all branches of their calling, and it has been described how a seven-year-old gaucho on horseback successfully lassoed a sheep, cut its throat, and skinned it in most masterly fashion. Pray Bentgo, a pleasant spot on the Uruguay river, and the centre of a stock-raising district, has a large export trade in meat and animal products, and contains the chief factory for the preparation of meat extract.

Photo. Charles F. Hall, N.Y.C.



FEAST-DAY CELEBRATIONS AMONG THE NOMADIC HYBRID INHABITANTS OF URUGUAY

The gauchos of Uruguay and the Argentinean pampas are for the most part half-breeds of Spanish origin on the paternal side and Indian on the maternal. Chiefly cattle-rubbers of nomadic habits, they had a strenuous, out-of-door life, subsisting almost entirely on meat, and enjoying a far-reaching reputation for hardness and courage. Their free mode of existence and extensive practice of lashing cattle are said to have been destructive in general to the sanitary violence of their politics, and they are regarded by many as an unregenerate breed, quick to display their ridiculous and unmanly spirit.

Photo, Charles Riden Hyde



REMNANTS OF A PRIMITIVE PEOPLE AMONG THE WHITE POPULATION OF URUGUAY

The Republic of Uruguay is the smallest in size and smallest last one in population of all the independent states of South America. Notwithstanding a slight Indian admixture, and also some negro blood, the Uruguayan population is mainly European in character. There are now only a few Indians remaining, for the state has been cleared of much of its wild blood, and is growing ever more careful in the choice of its citizens, so that "undesirables," such as negroes and some Asians, are being excluded. The country is well adapted for white folk, and there has been a considerable immigration from Italy and Spain.

Photo, Everett Brothers

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exactly the type of settler eagerly desired by the whole of the three Americas, it is well that the Banda Oriental can afford to wait.

Her biggest groups of labour are clustered far away from the capital, at Fray Bentos, where famous meat-extract and meat-canning establishments employ four or five thousand people, and at Paysandú, where the bulk of the twenty-five thousand population are likewise engaged in the meat business. The network of Uruguayan railways, and the street-car system of the capital, employ thousands of men, but as the operators of the lines are British, and a recent law compels such foreign companies to pension their employees, causes for discontent among the transport workers happily are not momentous.

European Influences in Uruguay

During golden days of prosperity and easy money the worker was prone to listen to the voice of the trained agitator; but depression since 1920 tends to keep the labourer at his job if he is lucky enough to have one, and Uruguay is in social questions of this kind a faithful reflex of the regions from which she draws her most progressive elements. The liquid speech that strikes the ear so agreeably in any main street of Montevideo is Spanish; the handsome church at the corner is that of the Roman form of the Christian faith, for although Uruguay has no state religion and all forms of worship are permitted, the majority of the population follows the Spanish custom; the excellently-cut serges and tweeds of the citizens are modelled upon—if they do not actually come from—London itself.

The street-car system, rolling-stock, rails and all, arrived from Great Britain by steamer; the docks, public services, the very streets, pavements, and the fine houses with their brilliant gardens, are repetitions in a clearer air of the economic and social suavities of

Europe. The horse is here because Europe tamed the horse; cattle and sheep because, four hundred years ago, the Spaniard was accustomed to breed cattle and sheep.

Distinctive Flavour of the Country

The first importations of livestock, brought ashore by Hernando Arias de Saavedra, in 1586, and turned loose when he failed to conquer the intrepid native and sailed away, multiplied with such extraordinary rapidity that wild herds darkened the pampas and impeded the path of explorers in the next century.

But if the modern life of Uruguay has European bases, it is nevertheless true that the country has a distinct flavour of its own that sets it apart from other countries of South America, equally in debt to Europe.

Throughout the length and breadth of the green Atlantic slope of South America there are no architectural remains of the indigenous folk found by the Spaniards; not a single temple to whatever ancient gods were revered by the native tribes. That is the rule; and Uruguay presents no exception. The Charrua, a semi-nomadic hunting race, built frail huts of skin and branches, wore garments of untanned hide, adorned their dark faces with the lip-plug; smoked tobacco, probably used the bolas to chase the little wild ostrich, deer, and other game, and were fish-eaters; they made good pottery, chipped their stone arrowheads and spearheads beautifully, and buried their dead in the earth, simply piling stones upon the graves. A typical prairie folk, they needed no permanent chiefs save in wartime, each family being ruled by its patriarch.

Montevideo, Focus of National Life

When Hernando Arias turned loose his hundred head of horned cattle, his mares and stallions, he was putting a new and splendid weapon into the hands of the "Indians"; for the Charrua



COUNTRY FERRY CONVEYING A HEAVY CARGO ACROSS ONE OF THE NUMEROUS URUGUAYAN STREAMS

The Uruguayan country is unsuitable for its grandeur. There are usually trees, except for occasional plantations, and they creep in long undulating or ridges, sloping down to watery solons which rarely touch the surface of the Uruguay river. Many of these streams, owing to the frequent tropical thunderstorms, which occur during the hot weather almost every week, swell so rapidly that in a few hours a brooklet can be transformed into a river many yards in width, the waters, however, abating as rapidly as they increase. There is little inland navigable water, and bridges are as rare as well-kept roads.



SUMMER MORNING ON A BATHING BEACH OF MONTEVIDEO

Despite a high summer temperature Montevideo, situated partly on a promontory, is constantly refreshed by wholesome sea-breezes, and Pocitos and Ramirez, its seaside suburbs, are very popular resorts for visitors from far and near. Uruguay has a well-trained, armed police force; nevertheless, in the more remote districts, the traveller still finds it advisable to carry weapons

Photo. Publishers' Photo Service

speedily learned to ride the horse, and with that the whole of their tribal life was transformed. They ranged afield, beat their enemies, and were ready to wage war on more equal terms with the next shipload of Spaniards.

Against the Portuguese to the north, in Brazil, the Charrua, mounted, organized, and audacious, waged continuous and ferocious war; between 1725 and 1800 they are said to have killed four thousand Portuguese, chiefly Paulistas of the famous *bandeiras*, which began as slave-hunting expeditions against the native tribes and

developed into a series of gold and diamond rushes.

Small and compact, the country is fortunate in possessing a capital that not only controls the single great mass of the population, but is the one chief channel through which flows the commerce of the country. Montevideo is the only first-class port, looking out to the broad River Plata (76 miles wide at this point); it is the head and front of all trading and financial movements; the seat of government, the fashionable watering-place for *Porteños* (people of Buenos Aires) as well as *Orientales*



PIÉSTA AMONG THE GAUCHOS! HIGH DAY ON THE GRASSY PLAINS OF URUGUAY

The gala days of the gauchos, marked by riotous celebrations, display nevertheless a certain decorum to the 'Mene', tradition demanding that those of their number endowed with poetic power shall declaim at length in extravagant rhythmic language their droops of daring. Here, in picturesque attitude and attire, the poet laureate of the moment is reciting with bombastic vigor his improvised poem, in which intrepid horsemen with lance and bolas defy the world at large. The bolas, seen hanging from the belts of the men in the left, is a missile weapon, consisting of balls fastened to cords, and used in hunting on the vast large game.

Picture: A. C. Carbone

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themselves, and from it, like a fan, radiate all the railway lines of Uruguay.

This concentration has helped to make possible the social experiments placing Uruguay in the van of South American nations. For example, this is the only Latin American country where women have the right to vote. Laws relating to marriage and divorce are also unusually liberal as regards the woman's position. Capital punishment was abolished in 1907, but it must be noted that the duel still exists.

There is no lack of candidates for political office or for any form of governmental service, for the commercial world is only gradually gaining recruits from the old landed class; but nowadays you will meet serious young Orientales in London and New York, studying at architectural, commercial, and engineering schools, with a view to returning to Montevideo to take up posts with established firms, or to set up for themselves.

Daily Life in the Bright Capital

The city has definite customs as regards the working hours of the day. One rises early, taking a cup of magnificent (dripped) coffee, toasted rolls, and perhaps a couple of eggs, in one's room before having a bath. The trams are busy, the pavements full of well-dressed, spruce citizens, hurrying to offices. But at noon the scene changes as if a magician had waved a wand.

All the fine shops, displaying pretty shoes, lovely dresses and jewels and quantities of imported delicacies, close their shutters and doors; the banks and business houses follow suit, and for two or even three hours the sun-flooded streets are practically empty while the Oriental is taking his mid-day siesta after a long and elaborate lunch. During the afternoon all the shutters are opened again, but the effect of the siesta is to postpone the rush of business and shopping until six or seven o'clock.

The evening meal is postponed likewise, and you may be invited to a Montevideo

house to dinner at nine, and will be lucky if you sit down to the table before ten o'clock. When it does come, the food is delicious; it is likely to include big prawns from the bay, pickled partridges from your host's estate, huge home-grown peaches, and South American wine. The mineral water comes, too, from a Uruguayan spring. Table talk will be lively, for while every Uruguayan countryman is an extemporary poet, a clever strummer upon the guitar, this gift is translated in the capital into ready conversational wit, and, in the politician, into an astonishing talent for magniloquent oratory.

Honour Paid to Literature

I believe that it is still true in South America that poets have more power than the politicians; this tendency to exalt the author of the brilliant written word was never more clearly exemplified than at the funeral of the Uruguayan writer, Enrique Rodó. Rodó died in Italy, and his body was brought back to Montevideo with regal honours. No less than kingly, too, were the funeral ceremonies.

Dense crowds crammed the streets from wall to wall, and not only did the President and the Ministers and all the eminent Orientales walk bareheaded behind Rodó's coffin, but all foreign diplomats added their homage. Eloquent speeches flowed from every gifted Uruguayan tongue, and all the newspapers—and Uruguay has a considerable press—were filled with portraits of the dead literato and excerpts from his work.

Two Aspects of the Banda Oriental

Nothing could have brought home more forcibly the fact that there are two main aspects of the Banda Oriental. There is the new, lively, intellectual life of the capital, and there is, its permanent strength and shield, the wide-spread, fertile, sun- and dew-drenched prairie, creator of the basic Uruguayan type to-day as it was four hundred years ago.



SURVIVORS OF THE OLD CHARRUA RACE OF SOUTH AMERICAN INDIANS
Charrua strains still exist in Uruguay and South Brazil. Of Guaycuru stock, these Indians formerly occupied Entre Rios, whence they raided Uruguay. They have abandoned bows and arrows for firearms and the horse, but still wear their typical head-band and raw-hide shoes. The shawl draped round the man's waist, from which is suspended the bolas, a hunting weapon, is woven on native looms

(Photo by J. G. G. G.)

Uruguay

II. The Story of "La Banda Oriental"

By W. H. Koebel

Author of "Uruguay," "The South Americans," etc.

WHEN the intrepid explorer-adventurer, Juan Diaz de Solis, effected his first landing (in 1512) upon Uruguayan soil, he found it inhabited, and himself bitterly opposed, by the warlike tribe of Charrua Indians, who slew him and a number of his men. In 1527, Cabot's lieutenant Ramon was worsted by the Charrua, who in 1603 cut to pieces a little army led by Saavedra. So strenuous was the resistance offered by the Indians that it was not until the middle of the seventeenth century that the Spaniards began to make headway in Uruguay.

For some time thereafter Spaniards and Portuguese strove for the mastery, until in 1726 the Viceroy Zavala, of Buenos Aires, founded and established his headquarters at Montevideo. In 1750 the province was declared independent of Buenos Aires, and in 1777 Portuguese rivalry was crushed by the destruction of their settlement of Colombia, and by the treaty of Ildefonso (October 1, 1777).

Great Britain having been at war with the Spanish for some time, a British force under General Auchmuty attacked Montevideo in 1806-7, the plan being for a general onslaught upon Spain's possessions in South America. The British naval force cooperating with Auchmuty was commanded by Admiral Sir C. Stirling. The troops were landed in the neighbourhood of Montevideo on January 18, 1807. Six thousand Spanish troops defended the place, which was, however, brilliantly carried by assault on February 2, and the British remained in possession until May, when General Whitelocke superseded Auchmuty. Whitelocke, now in command of 12,000 troops, squandered them in the attempt to take Buenos Aires. By a treaty of July 7, 1807, the remnant of Whitelocke's force was transported back to Montevideo, which it evacuated a few weeks later.

Through Revolt to Independence

Argentina's declaration of independence from Spanish rule (May 23, 1810) involved Uruguay's incorporation in the "United Provinces of Rio de la Plata." The Spaniards still retained Montevideo, though defeated by José de Artigas in 1811; but the city fell in 1814, when General Alvear assailed it from the landward side,

while the Irish adventurer, Admiral Brown, destroyed the Spanish fleet.

Brazil attacked Uruguay two years later, and in 1821 succeeded in annexing it as the "Provincia Cisplatina." But in 1825 thirty-three Uruguayan exiles from Buenos Aires, led by Lavajella, inaugurated a successful revolt. While Brown made short work of the Brazilian fleet, her army was routed at Ituzaingo, and Brazil and Argentina recognized Uruguayan independence in a treaty signed at Montevideo (August 27, 1828). José Rondeau was appointed Governor and a constitution promulgated. General Rivera was chosen President, and he exterminated the Charrua Indians in 1832. But civil war prevailed from 1835. Manuel Oribe rebelled, and invoked the cooperation of Juan Manuel Rosas, the Dictator of Buenos Aires.

Revolution and Counter-Revolution

In 1843, Rosas and Oribe proclaimed a rigid closure of the Uruguay and Paraná rivers to all foreigners. This high-handed procedure proved entirely unacceptable to Great Britain and France, who determined to reopen the waterway by force. The British Admiral Inglefield was placed in command of a Franco-British squadron. Rosas' inadequate naval forces were led by Admiral Brown, whose squadron was destroyed by the allies (August, 1845), and the San Martin added to the French navy.

Admiral Inglefield's fleet then ascended to Uruguay, to find that at Obligado the Dictator had blocked the fairway by means of a huge boom, supported by formidable batteries on the banks. The allies attacked and conquered these defences, November 20, 1845. Boats' crews succeeded in destroying the boom, landing-parties destroyed the forts, and the Uruguayan ship *Republicano* was blown up.

Nevertheless, the blockade of Montevideo endured from 1843 to 1852, when the northern boundary of Uruguay was settled by treaty with Brazil. The struggle between the two factions of the "Blancos" (Whites), of whom Oribe was the leader, and the "Colorados" (Reds) went on for years. From 1864 to 1870 President Flores, who then ruled Uruguay, was engaged, in alliance with Brazil and

URUGUAY & ITS STORY

Argentina, in a war of extermination against Lopez, the Dictator of Paraguay.

All this time the Republic was on the verge of insolvency. President Ellauri was overthrown in 1875 by General Latorre. The latter proclaimed Dr. Varela as Dictator, but was tempted to nominate himself President in 1876. Four years later Latorre was compelled to resign, and for two years (1880-82) Dr. Vidal officiated as head of the state. The Colorado General Santos now assumed power, but proved so tyrannical in his methods that an army was organized for his overthrow. This force was defeated on the banks of the Rio Negro. But eventually his own partisans un-

seated Santos. His immediate successor was another soldier, General Tages. In 1890 Tages retired in favour of the civilian Herrera y Obes, who proved utterly unscrupulous, suspended the public debt, and staffed all the public departments with adherents of his own. Idiarte Borda became President (1894) on the nomination of the Colorado party, but turned out almost as unscrupulous as his predecessor. Aparicio Saraiva, a Blanco, placed himself at the head of a movement for his overthrow in 1896-97, and on August 25, 1897, President Borda was assassinated at Montevideo by one Arrendo. After the delay of a couple



THE REPUBLIC OF URUGUAY



CATTLE ON THE WAY TO THE STOCKYARDS AT MONTEVIDEO

Apart from the enormous meat-preserving industries, the exportation of live animals has greatly increased the foreign trade of Uruguay in recent years, and many by-products of the meat business, such as hides, tallow, and wool, are numbered among the exports. Even the horses are turned to account after death; the hoofs yield glue, the bones bone-ash, and the skins are sent abroad.

of years in bringing him to trial, the murderer was sentenced to two years' imprisonment on the ground that it was a political crime.

Juan Cuestas, as President of the Senate, then assumed presidential powers. He adopted a policy of conciliation, including an amnesty for all engaged in the late revolt, and even a monetary allowance to cover the insurgents' "expenses." He also took measures for placing the distracted country upon an improved commercial and financial basis.

In February, 1898, however, Cuestas proclaimed himself dictator and dissolved the Chambers. He resigned office in the following year, to be re-elected president on March 1, 1899. A murder-plot against him failed in 1903, when a fresh civil war was inaugurated. It continued for some

months, until the mortal wounding of the revolutionary leader, Saraiva, after which peace was proclaimed.

Dr. Claudio Williman's term of office (1907-11) was comparatively uneventful. On his resignation, the Colorado party brought about the election of José Battle, and the rival factions had resort to arms once more. It was understood that President Battle favoured a Constitution for Uruguay on lines approximating those on which that of the federal Republic of Switzerland is based.

He was still in office when, in August, 1914, the Great War commenced. President Battle's attitude was consistently anti-German from the outset, and his policy was confirmed by his successor, Dr. Feliciano Viera, 1915. In 1919, Dr. Baltasar Brum was elected president.

URUGUAY: FACTS AND FIGURES

The Country

A continuation of the great grass-covered, treeless plain of the Argentine pampa occupies all Uruguayan territory. The surface is undulating and well watered. Climate is subject to sudden drops in temperature owing to cold and violent wind from the south-west, but is otherwise well suited to Europeans. Main rivers are the Uruguay and its tributaries, the Negro and Daiman, but save on the first navigation is little developed. Total area about 72,150 square miles; estimated population 1,495,000.

Government and Constitution

Legislative authority in hands of a Senate and Chamber of Representatives, which together form the Parliament and meet annually. Senators, one for each department and elected for six years, are chosen by the members of an Electoral College who are themselves elected by popular vote. Members of the Chamber are elected for three

years by male suffrage, ability to read and write being an essential of the right to the franchise. During intervals in the sessions a committee of five representatives and two senators form the executive. Ordinarily, executive power is exercised by the President, elected for four years by popular vote, and a National Administrative Council of nine members.

Commerce and Industries

Stock-raising carried on over 60 per cent. of the total area. Wheat, corn, and oats are produced, while grapes, tobacco, and olives are cultivated. Gold is worked, and deposits of lignite coal, magnesium, silver, and copper have been found. In 1922 imports reached a value of £8,169,645 and exports £14,298,831. Foodstuffs, hardware, and fuel are important imports, while meat and extracts, wool, hides, live animals, and agricultural products are the chief exports. Standard coin, the peso; nominal value 4·70 pesos = £1.



PACK-DONKEYS LADEN WITH COUNTRY MERCHANDISE PASSING THROUGH A STREET OF CARACÁS.

Caracás, the capital of Venezuela, lies in a beautiful mountain-girt valley watered by the river Guárico and nearly 3,000 feet above sea-level. Sugar and coffee plantations surround the city which, owing to its altitude, enjoys a moderate temperature, and claims to be the most perfectly and suitably situated of all the South American capitals. The narrow streets are packed with cobbles in the lower part of the city, in the centre with concrete, and lined by one-storyed houses which readily turn their tiled side to the street, the barred windows and balconies, walls suggesting little of the comfortable and even luxurious quarters behind them.

Venezuela

I. The "Little Venice" of the Caribbean

By L. E. Elliott

Author of "Brazil, To-day and To-morrow," etc.

THE front door of the Republic of Venezuela is the Caribbean port of La Guayra. There are such side doors as Puerto Cabello, from which you can connect by train with the capital, pretty Carácas, in its upland valley, and there are isolated out-buildings, as it were, such as the new and enormously developing Maracaibo region, and there is the huge back door of the Orinoco's mouth, leading to the up-river town of Ciudad Bolívar and the vast little-known llanos (plains) of Apure and the huge southward-bending area of Amazonas.

La Guayra (a "guaira," by the way, is a beacon fire set upon a hilltop) presents an unchanging face in every season. The steamer manœuvres close to the wall of dark-red, sweltering rock, upon whose feet the narrow streets of the port run, steep and precarious and dirty. The sea is deep and blue against this mountain barrier, and the sun, all the year round, beats down upon the winding town and is reflected back from the crimson rock. Everybody of consequence wears white clothes, and the poorer folk tread, barefoot, the cobblestones of the tilted ways, jostling the mules.

La Guayra Gay with Flowers

The well-to-do, and certainly all the foreigners engaged in business pursuits, dwell in airy houses, with the living rooms often placed upon the second floor, the first being devoted to offices. These houses are built of wood, with heavy red-tiled roofs; the rooms are enormously large and rendered cool by wide balconies, numbers of unglazed windows, and a series of connecting doors which guarantee the

utilisation of every faint breeze. Gay flowers, the pretty pink coralillo vine and the *viuda alegre's* delicate mauve, the daring patchwork of the crotons and the scarlet blaze of hibiscus, the long trail of bougainvillea, adorn every balcony.

When Drake Fought the Spanish Don

A mile or so to the eastward, along the slender strip of shore, lies the pretty watering-place, Macuto. A motor-car, driven by a Venezolano with a bush of black hair and the usual Latin-American passion for rapid transit, carries you along the uneven coast road to a cool hotel and a bathing beach; on the way you pass the four-square white house, inside high walls draped with brilliant flowering vines, where in Kingsley's "Westward Ho!" the Spanish don held the "Rose of Torridge" a prisoner.

From La Guayra runs the railway up to Carácas. There are two other ways; first, the splendid motor road that winds more steeply down the sides of the mountains, skirting precipices and ravines; and, second, the most dizzy route of all, that is nothing but a clambering footpath. According to a very likely tradition, it was up this goat-path that Drake climbed with his band of sailors in Elizabeth's day; it was a Spaniard of Carácas who acted as guide and betrayed his town into the hands of the English invaders. Drake hanged him for his trouble.

The railroad is a fine piece of mountain engineering, and as the train ascends and the fresher air of the hills is reached, you look out of the window and down upon bare purple-red rocky shoulders, with sparse verdure in clefts, and an emerald strip on the shore



DARK-EYED DAUGHTER OF LATIN AMERICA

The houses of the Spanish population of Caracas are usually built in similar fashion to those in their Mother Country. The windows are barred, and a private patio, or court, affords a delightful rendezvous for family gatherings

Photo, Publishers' Photo Service

where a patch of soil gives foothold to a grove of coconuts.

There is not so much as a village perched in the hills between the port and the capital, but Carácas itself is placed in a narrow and lovely vale with a delicious perennial-spring climate. The whole strip is a garden of flowers and birds, with white and pink and blue houses set in this blossomy frame. Every afternoon, when the sun is sinking behind the hills, it is the custom for the citizens to drive, ride, or even walk, along the beautiful stretch of gardens that border the valley, the Paraiso, which is covered with great

thickets of bamboo, splendid mahogany and ceiba trees hung with a score of tillandsias and lianes, and beds of roses and lilies.

A string of houses edges the slope of the hills, their private gardens running up at a sharp angle. Many are sumptuously adorned, in a land where gay pictures may be painted on the exterior wall and suffer no damage. For one of these, standing a little back from the road behind tropical foliage, the visitor will spare a curious glance, for this is the palacio built for his pleasure by Cipriano Castro, that dictator of Venezuela who once upon a time defied the Powers, and upon another occasion got together an army to march upon the United States by land. All the flooring of this palacio was specially made of fine tiles with the entwined initials "C.C."

As a result of the modern policy of highway construction, in the dry season the traveller

may go right across the huge territory of Venezuela from La Guayra to Ciudad Bolívar by motorcar, in less than four days. From the beginning of the rains, about the middle of May, until December, interior Venezuela is no place for the visitor; water descends in a solid sheet, the plains are blotted out, the roads are roaring cataracts. But in the dry season the fertile country teems with wild life, and the Venezuelan reaps his harvest without the slightest fear of a troubled sky.

No better example of the fine high-roads built of late years and their effect

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upon the enterprising farmer, can be seen than that between Carácas and Maracay. It plunges out into the green, hilly country westward from Carácas, rising to an altitude of 4,000 feet at one breezy spot, Los Teques, frequently skirting the precipitous sides of mountains and dipping to delicious green valleys. All this road is dotted with rich sugar estates, the red-tiled houses nestled among a sea of waving emerald.

It is an all-day run between Carácas and Maracay, and the warm, scented dusk of the little town is illuminated

by a blaze of electric lights in the flowery plaza. All the houses are painted with pink or blue or some other delicate colour, the pavements are of stone mosaic, the roads asphalted, and although the residence here of the President is but one storey in height, it is equipped with such modern conveniences as electric fans and telephones.

On the model farm of General Gomez at Maracay, splendid cattle of British breeding fill the beautifully planned and kept stables; at the aerodrome a score of French planes form the nucleus of the military aviation schools. There



STREET IN CARÁCAS SHOWING PREVALENT STYLE OF ARCHITECTURE

Earthquakes are frequent in Carácas, and a terrible shock practically destroyed the city in 1812. The houses, therefore, are low, with strong adobe walls, and there being little or no need of fires for warmth, chimneys are seldom seen. Though alike in style, the houses are relieved of monotony by their colouring, and the red-tile roofs are singularly effective against the mountain background



COMMON MODE OF TRAVEL IN THE MOUNTAINS OF VENEZUELA

The roads of Venezuela are rarely worthy of the name; with the exception of a few high-roads, only bridle-paths are available to the traveller, and these are often of very indifferent quality and make scarcely possible for mules. The donkey is the chief pack-animal, and is often seen carrying not only country produce and its own provender, but its master as well.

Photo, Pathéfranc Photo-Soniv

is a big wireless installation, which enables Venezuela to speak with points all over the Caribbean. The military hospital is a perfect copy of a European model. A paper factory makes pulp from the rushes growing thickly about the margin of Lake Valencia, a large and lovely sheet of water, dotted with islands, ringed with villages, that lies a stone's throw from Maracay. From a highway running northward to the Caribbean, upon a mountain crest three

thousand feet above sea-level, shaded with enormous tropical trees festooned with orchids and climbing ferns, you look down a sweeping declivity to the blue, sparkling bay of Ocumare.

All this Maracay region is a centre of efficiency, typical of the ease with which modern equipment and up-to-date public services can create a new atmosphere in South American towns. Water-power is plentiful, and since the coal-beds of South America have only

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in a few instances served for public utilities, and the making of gas for illuminating purposes is limited, upon the whole continent, to towns whose number can be counted upon one hand, the installation of electric systems is simplicity itself. The house built of adobe—dried mud brick—with a tiled or thatched roof, the home-made dip candle, the cooking fire of charcoal or sticks, is readily scrapped in exchange for reinforced cement, electric lamps and electric cookers, just as human labour is exchanged for the Diesel engine, or long line transmission.

Before Ronald Ross discovered the guilt of the mosquito as a fever carrier, all the Caribbean margin was a hot-bed of such virulent diseases as yellow and blackwater fevers; La Guayra was a pest-hole and the sister ports only less dangerous in proportion to their diminished size. But to-day, with the vigorous operation of sanitary services, the worst of the fever plagues have been banished, and careful measures are being taken to reduce infant mortality, to check contagious diseases by vaccination and inoculation, and to raise the standard of public health by



VENEZUELAN WATER-CARRIER STARTS HIS ROUNDS

In the streets of Venezuelan cities cooling "refrescos" are without lacking, and bracing drinks concocted from delicious fruits are refreshing, though not always effective thirst-quenchers. On his patient beast—almost every burden is borne by donkeys in Venezuela—the water-carrier makes his rounds, and has many customers, for in the torrid climate a glass of cold water is a boon

Photo. Publisher: Photo Service

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regular inspection of foodstuffs and milk. Too much credit cannot be given to the Venezuelan, Dr. Chacin Itriago, trained in England and formerly the head of a department in St. Bartholomew's Hospital in London, for the creation of these nation-wide services in Venezuela. In so far as it is possible to counteract the result of an insouciant negro element in the coastal towns, and

House, and there is also a yield to official pockets, for any flaw which can be detected in the invoice of goods brought into the country results in such goods being impounded without redress, and the hawk-eyed individual who discovers the error receives a half-share of the value.

The bolivar, the national unit of currency in Venezuela, takes its name



BASKETS IN THE MAKING AMONG THE WAIOMONGO INDIANS

Only in two regions of Venezuela are the aboriginal inhabitants still living in conformity with their traditional habits and racial customs; these are along the north-eastern frontier and in the Guayana forests; elsewhere, the Indian element has been almost absorbed into the Spanish-speaking Venezuelan nation. The forest provides food, clothing, and shelter.

of a persistently hot climate, Venezuela has benefited enormously from the last few years of trained attention to civic sanitation.

Work such as this, and the construction of the far-reaching network of roads, demands a good deal of money, and in Venezuela the government revenues are mainly obtained from indirect taxation—that is, from export and import dues and from internal dues upon sugar, tobacco and alcoholic liquors.

Nearly two-thirds of the national revenues have their origin in the Custom

from that Venezuelan-born soldier of fortune, the Libertador of the Independence struggle, Simon Bolivar, who, having seen Napoleon enter Paris on one occasion during the Corsican's heyday, became imbued with the same grandiose schemes; you will see in Carácas the house where he was brought up, with some delightful colonial period furniture, and you may see upon the walls of a government hall some rather excruciating paintings of the glorious victories obtained over the Mother Country; and, seeing these, you may



GALLING COTTON IN A SETTLEMENT OF VENEZUELAN ABORIGINES

The settlements of the Waiomgomo Indians, scattered about the vast dense forests of Guayana, are sometimes little more than a collection of miserable huts consisting chiefly of thatched roofs on supports, but providing, nevertheless, shelters for numbers of primitive creatures to whom they stand for home. Hand-made hammocks, earthenware pots, and calabashes lie promiscuously about the earth floor



MAKING ARROWS: PRIMITIVE PASTIME OF A PRIMITIVE PEOPLE

The Waiomgomo Indians, a branch of the Caribs, still inhabit their original haunts around the river Caura. In the more fertile regions they cultivate miniature plantations, while in some of the higher forest land the collecting of the odoriferous tonka bean constitutes their chief industry. They generally shun civilization, caring nothing for its comforts and conveniences

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A LAKE DWELLER
Dull, heavy faces are common among the women of the Indian races who live in pile dwellings around Lake Maracaibo.

remember, if you happen to have seen it, the old farmhouse among the banana groves of Santa Marta in Colombia, where the disillusioned Libertador ended an embittered life, exiled and overthrown by the very people for whom he had done so much, and among whom he had posed as a semi-divine hero.

Speaking generally, life is expensive in Venezuela for those who eat and drink, wear, and furnish their dwellings

with, imported commodities ; it is cheap for those who make the country provide them with all they need. The contrast between Venezuelan houses, built, for example, in the airy upland capital and upon the margin of Lake Maracaibo, displays a difference that is one of kind rather than of degree.

The Carácas residence lies not within the city, but a mile or so outside in a garden suburb developed during the last few years, approached by a charming flower-hung road. A broad motor-car drive runs up to the open front door, giving access to a wide, awning-shaded veranda and the cool rooms of the lower floor. Everybody has a car. Much of the population is of pure Spanish blood.

Here, on such an occasion as a children's party, you appreciate the constancy with which Latin America



WOMEN OF THE MAQUIRITARE TRIBE

Near relatives of, if not identical with, the Waiomgomo, the Maquiritare occupy remote parts of the hinterland of Guayana. Convention makes little or no demand upon them and a practical absence of dress is one of their tribal characteristics.

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looks across the seas to Western Europe, for all the little guests are dressed like delightful bisque-china dolls in French clothes; their manners are quite beautiful, and they dance gaily among the pink silk chairs. The parents, arriving in the glowing dusk to take away their offspring, are not the formal folk of Spanish tradition, by which the women are still all but secluded. There is an atmosphere of freedom and comradeship and a frank interchange of thoughts and ideas between the sexes that speak eloquently of new ways.

It is true that you must drink liqueur with your tea, and that there are more extravagant sweets than you are accustomed to see, that the crystal-clear Spanish idiom is in your ears; but there is nothing "foreign" here; this



IN WORKADAY GARB

Short lengths of coarse material, or aprons of palm fibre, are the everyday garb worn by the Amerindian Indians of Venezuela



CONSERVATISM IN THE BACKWOODS

In his forest-clad habitat, surrounded by the solitudes of the Guayana jungle, the Waiomgomo fosters the beliefs and customs of his pagan ancestors, finding their inefficient ways of life more comfortable than those prescribed by white civilization

is society that conforms to the pleasant international standard. The parents of your hosts live in the city, in an "old" (i.e. 50 to 100 years old) house upon one floor; the heavily grilled windows open on to a main street, the enormous saguan door leads, through a wide opening, to the inside patio—a courtyard full of flowering shrubs with a pila playing in the middle; a veranda runs all about this patio, with

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every room of the four-square house opening on it.

Beyond, a second patio is surrounded by the kitchen and the servants' quarters. With the saguan door barred, this is a fort, or rather, it follows the mode of Oriental houses constructed for the seclusion of women, the mode that the Moors carried to Spain, and that Spain carried to South America four hundred years ago.

No climate could be sweeter than that of Carácas. But for white races none could be more pernicious than that of Maracaibo. Here, along a green, mosquito-haunted, heavily-hot coast, is an enormous lagoon, entered by none but small vessels because the sand-bar across its mouth prohibits ships of any considerable draught. Early Spanish explorers, discovering this bay, saw the same oddly built native houses that you may still find, perched above the margins of the water upon thin, shaky wooden legs, and constructed of wood and palm-thatch.

A primitive ladder, consisting sometimes of nothing more than a stout, notched bamboo pole, leads to this crow's nest, and it was the sight of these lake-dwellings that gave the region the ironical name of Venezuela—"Little Venice." Cassava root, plantains, beans and fish form the staple foods, the hammock is the chief article of furniture, and the villagers inherit much of the blood of the real natives of the country, those implacable "Indians" whose immense bows and poisoned arrows are still feared by the traveller who ventures into the deep interior.

To-day these lake dwellers look down upon scenes of activity that bid fair to affect the life of all Venezuela. For it has been discovered that the great oil belt that lies all across the north of South America, from exterior islands such as Barbados to promontories in Ecuador, has formed huge deposits in the Maracaibo region. For years a keen competition between rival great companies has been fought upon



SULTRY AFTERNOON IN THE MAIN STREET OF PUERTO CABELLO

Puerto Cabello, lying to the west of La Guayra, the port of Carácas, is practically at sea-level and is extremely hot. It has a considerable export trade and its harbour is one of the best in Venezuela; even the name, meaning Hair Port, was bestowed by the Spaniards to signify that a ship could be held with a hair in its tranquil waters



LOTTERY TICKETS FOR THE MANY, LUCKY TICKETS FOR THE FEW

Large public gambling schemes are in vogue in many of the cities of South America. Some governments have suppressed them as being injurious to the public good, while other legislatures authorise lotteries in order to devote their proceeds to public improvements. In Venezuela these games of chance are very popular and at La Guayra there is a church which was built by the sale of lottery tickets

Photo, Publishers Photo Service

this sweltering soil. All over the heat-hazed swamps near the lagoon, armies of geologists and engineers and road-makers have been brought in; thousands of tons of machinery, endless loads of construction material, carried into the bush and brought into service. Huge territories as big as Balkan kingdoms have been surveyed, probed, made to yield their underground stores of oil. Ten years of preparatory work and four or five millions of pounds sterling have paved the way for the stream of petroleum just commencing.

One thousand Venezuelans are labourers in this field, and the native-

born, dark-skinned, dark-eyed, part Indian, part negro, with a dash of Spanish, has accustomed himself to regular hours and sustained toil. Wherever, in the colonial period, land was found suitable for sugar-cane crops, African slaves were imported, and the gregarious negro is still clustered in the same spots. He works as readily in the oil-fields as upon agricultural lands, and when you see him engaged in half a score of other occupations in Venezuela you cannot deny his versatility.

In the miasmic swamp of Lake Bermudez the men work up to their waists in water, digging out the oozy

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asphalt; just across a strip of sea from the port of Cumaná is the pretty island of Margarita, where pearl-divers fetch up gems to the value of half a million bolivares annually; in the dry zones the collectors of the divi-divi pods, for tanning, fill thousands of sacks; the cocoa and coffee plantations call for another class of skill. Near Carúpano is a copra and coir factory; in the deep forest near Ciudad Bolívar on the Orinoco are the gatherers of balata (rubber), and of the chicle used for chewing-gum.

Profitable Egret Plumes

The fearless riders of the llanos, those wide plains which are only equalled by the pampas of Argentina, are expert cattlemen; there is the nucleus of a mercantile marine in the Venezuelan owned and operated steamship line which has the monopoly of navigation of the river Orinoco, and there is a unique occupation of certain interior regions near water—that of the men who tend the garzeros.

The garza is a bird of the heron family yielding the dainty white feathers known as egrets, grown and shed in the breeding season. These birds come annually to well-known open, watered areas in such numbers that the ground is white as snow when they settle, and the locality, the garzero, is defined by law and patrolled by armed watchers for the birds' protection. The same authorised guards collect the dropped feathers at the end of the season; any man found selling the feathers without a licence is sent to gaol.

Religion and Strong Family Ties

The Venezuelan, apart from the civic centres, is a tough, open-air, individual, temperate, inclined to piety, accustomed to the lack of many comforts which are necessities in other climes. The part that women play in Venezuelan affairs, whether in a beautiful house in Caracas or a hut on a river bank, is purely domestic;

the woman worker is practically unknown, and the feminist movement in Venezuela is not perceptible.

The hold of the Roman Catholic church is strong upon the womenfolk and they are as a rule perfectly contented with the interests of their large families. Here, as in many other parts of South America, relatives have a close call upon each other, and there is no out-of-work member of a family who cannot transfer his hammock and his wife and offspring to the house of a cousin or uncle, sure of receiving a welcome until he gets another job, when he will probably receive in like manner half a dozen relatives of his spouse.

With two chief exceptions, the centres of population of Venezuela are clustered close to the Caribbean. They are ports, with their backs to the vast national territory. Here is the asphalt port, Cristobal Colon; Guanta, shipping coal from the state-owned mines; Puerto Cabello, with its British-owned frozen-meat factory, drawing supplies from the cattle plains; Maracaibo, sending out sugar and oil, and Colombia's coffee from the Bucaramanga region; La Guayra, doing the chief business of the country; La Vela, Cumaná, Carúpano, shipping coconut fibre and copra and pearls and the famous rum, the ron anciado sold in every cantina.

Damp and Deadly Hinterland

Behind lies a huge region, with great areas of water-threaded forest that are almost as they were in the Stone Age, where the trader seeking supplies of serrapia (tonka beans) and balata rubber takes to the river roads, in native piragua or curial (dug-out), his life in his hands. He fears the ubiquitous biting insects of the sweltering, encompassing forest as much as he fears the blow-gun and the curare poison of the wild Ventuari Indians; he risks death in the many cataracts of the Orinoco's tributaries, or in an encounter with the caiman (alligator) that infests these banks. The headquarters of this trading

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is the odd river-port of Ciudad Bolivar, situate three hundred miles from the Orinoco's mouth and fifty miles above the junction of the Caroni, that runs from the south and the legend-haunted mountains of Pacaraima; wood-built, cobble-paved, electric-lit, the town lies steeply on the river bank, a precarious, jungle-surrounded stronghold, where gambling runs high and lives are cheap.

The llanos, the cattle plains where the gauchos are bred, and the fine hilly country from which the rivers run, form another world. The trading centre for the stock-breeder of the plains is San Fernando de Apure, far removed from gracious, bedecked, Europeanised Caracas by more than mileage.

With a population of about seven persons to each square mile Venezuela will be for many generations a "new" country, with plenty of room to grow; so new, indeed is she, that only now are her boundaries being definitely

inscribed. With Brazil and with British Guiana a definite conclusion was reached last century; but the question with Colombia has only recently been settled two commissions of Swiss experts.

The country is divided into three separate zones: the mountainous, the plain, and the forest region. Of these, the first is formed by an arm of the Andes range which passes through Trujillo and Tachira, and along the sea-line to the Paria peninsula; the region of the plains extends to the margin of the giant Orinoco river; and the forest area from the right bank of that river to the frontier of Brazil. In the first the climate is very variable, from cold to salubrious; in the second it is for the most part warm and healthy; and in the forests, tropical and unhealthy. The chief mountain peaks are the Sierra Nevada (16,437 feet), Naiguata and Maraguata. Volcanoes are absent, but thermal springs exist.



CLEANING ORCHIDS IN A FOREST OF TROPICAL VENEZUELA

Venezuela lies wholly within the tropics, and fully one half of the country is forest, penetrable only with considerable difficulty. These dense forests, much choked with undergrowth, abound in wild life, and among the exuberant tangled greenery orchids flourish abundantly. Here the orchid-lover can find numerous fantastic flowers in glowing and exquisite colours

Venezuela

II. Chequered Story of a Latin Republic

By W. H. Koebel

Author of "The South Americans," "Central America," etc.

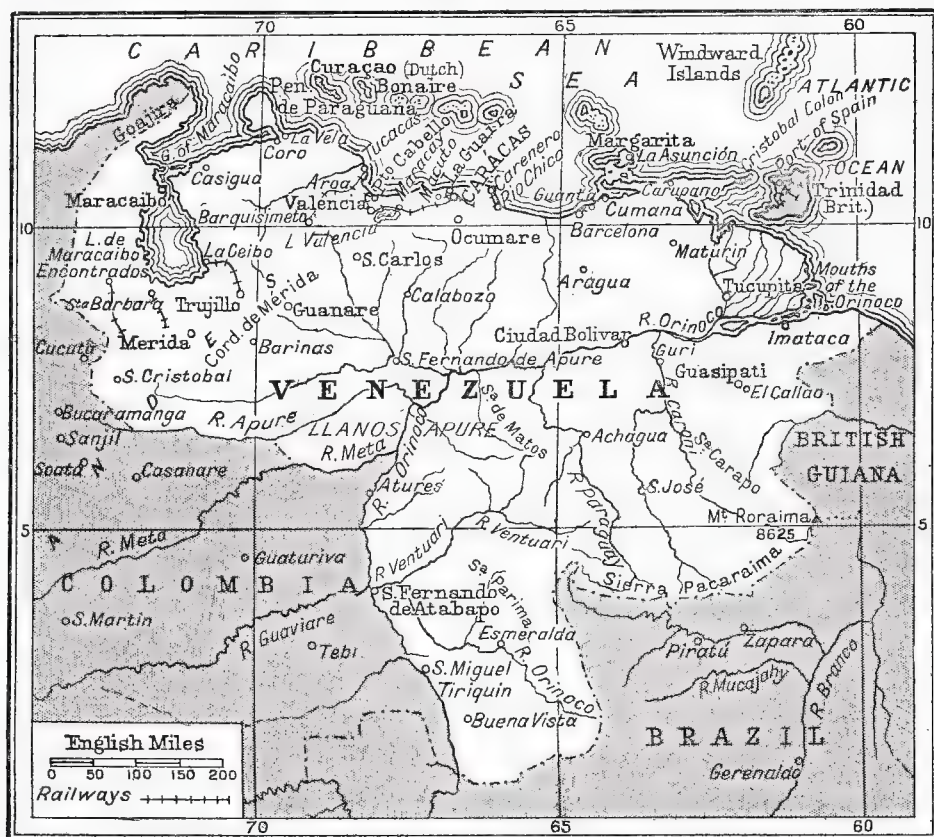
THE Venezuelan coast was discovered by Columbus on August 1, 1498, and explored in the following year by Alonso de Ojeda, who gave the country the name of "Little Venice," from the fact that on one of the inlets he discovered a village built on piles.

Venezuela became the Captaincy-general of Carácas, and the Spanish conquest was complete by A.D. 1600. The country was administered by a succession of viceroys for about two centuries, ending with Vicente Emparan. On April 19, 1810, this official was deposed by Simon Bolivar, himself a native of Carácas. The Declaration of Independence was issued in that city on July 5, 1811, and a decade of warfare with the Spanish power ensued. This was ended by Bolivar's great victory of Carabobo (June 24, 1821), though

Spain did not formally acknowledge Venezuela's independence until 1845. A Republican Constitution was enacted on June 13, 1814.

For some years Venezuela constituted, with Colombia and Ecuador, the Republic of Colombia; but, largely owing to the influence of General José Paez, the Venezuelans broke away from the union in 1829 to become a separate Republic. Paez was practically dictator from 1830 to 1849, in which year he was expelled by General José Tadeo Monagas. The latter, with his brother José Gregorio, ruled the country until 1858, one of their decrees enacting the abolition of native slavery (1854).

Their overthrow was the signal for civil war, and General Juan Falcón established himself as dictator (1863-68). His regime



THE REPUBLIC OF VENEZUELA

VENEZUELA & ITS STORY

was one of misgovernment and bloodshed until his expulsion. In 1869 Antonio Guzman Blanco established himself as dictator, and his rule lasted for twenty years. He contrived that a partisan of his own should always be returned to the presidential chair, until in 1889 a counter-revolution broke out. Blanco and his own nominee, Rojas Paul, were driven out, and a popular election returned Andueza Palacio as president.

A partial reform of the constitution included the extension of the presidential term from two to four years. In an attempt to apply this extension to himself, Palacio came into conflict with a faction headed by General Crespo as president for four years. His term of office was chiefly memorable for a serious dispute with Great Britain.

For many years the frontiers of British Guiana and Venezuela had been in dispute, and in 1895 matters culminated in the arrest by Venezuelan officials of two British Guiana police officers. Following this, President Crespo invoked the assistance of the United States in any possible quarrel with Great Britain, and the American President (Grover Cleveland) informed Congress, in a message of December 18, 1895, that any attempt by England to settle the boundary problem without arbitration would be regarded seriously by the U.S. government.

This declaration was the cause of intense excitement in Venezuela, where a boycott of British goods was declared and diplomatic relations were broken off. Relations were resumed in 1897, and two years later the boundary question was settled by arbitration and an indemnity paid by Venezuela to the arrested British Guiana officials. Meanwhile, an attempt to overthrow Crespo, instigated by Blanco's old partisan, Rojas Paul, was frustrated

in 1895 after considerable bloodshed. Crespo resigned office in 1898, to meet with a tragic fate. His successor, Señor Andrade, proved unpopular, and Crespo, while leading the government forces in an attempt to restore order, was killed. In 1900 Andrade was deposed, and a dictatorship was reimposed by General Castro (1900-8). A reversion to the former state of chaos took place, speculation was rife, and in 1903 Great Britain, Germany, and Italy found it necessary to take joint naval action against Venezuela in the interest of bondholders belonging to their respective nationalities.

The Venezuelan seaboard was blockaded, but eventually the Hague Tribunal decided that about £700,000 should be paid in settlement of the British, Italian, and German claims. Castro now refused the United States request for a revision of the so-called "Olcott Award" for the Orinoco Steamship Company, and in 1906 forbade the French Minister to land, claiming that he had broken the guarantee laws; France thereupon severed relations.

In 1908, a peremptory demand by Castro to the Netherlands government, on the ground that Venezuelan refugees had found asylum in the island of Curacao, was answered by a Dutch naval demonstration. This destroyed Castro's so-called fleet and blockaded the ports. At the close of 1908, the dictator quitted Carácas for Europe on the plea of ill-health, and a revolution which broke out in the capital resulted, in 1910, in the election as president of General Juan Vicente Gómez. Under his administration tranquillity was restored to Venezuela, and far better economic and other conditions prevailed. The troubles incidental to the Great War of 1914-18 were surmounted, and the Republic preserved a correct attitude throughout the struggle.

VENEZUELA: FACTS AND FIGURES

The Country

Venezuela is bounded north by the Caribbean Sea, south by Brazil, east by British Guiana, and west by Colombia. In the west are the Andes and their extension eastwards along the Caribbean coast, which is fringed by some 70 islands. Running across the country from the south-west is the Orinoco with more than 400 affluents. To the north of this river are great open plains, while to the south of it is a great tropical forest. Climate varies considerably owing to the differing altitudes of the land configuration. Total area estimated at about 600,000 square miles; estimated population 2,400,000.

Government and Constitution

Congress holds legislative authority and comprises a Senate and Chamber of Deputies, the Senate having forty members, two for every state, chosen for three years, while there is a deputy for every 35,000 inhabitants in each state, chosen for three years, a surplus of 15,000 entitling a state

to a second deputy. Executive power is in the hands of the President, elected for seven years, in cooperation with a Cabinet.

Commerce and Industries

Of the three districts into which the country is geographically divided the first is agricultural, and produces cocoa, coffee, cotton, maize, and sugar-cane, giving employment to about one-fifth of the population; the second provides land suitable for stock-raising; while the third, a forest region, yields balata, a rubber-like gum, vanilla, and rubber. Gold is mined south-east of Ciudad Bolívar, and coal, salt, and asphalt are worked. Pearl-fishing is carried on round the island of Margarita. The most important industries are the manufacture of cotton, fibre sacks, glass, and matches. Among the chief exports are coffee, cocoa, hides, and gold, the total exports for 1920-21 being valued at £4,708,961, while imports for same year reached a total of £7,560,080. Standard coin, the silver bolívar; nominal value 9½d.



CULTURE AND RELIGION IN INDUSTRIAL CARDIFF: THE PUBLIC LIBRARY AND S. JOHN'S CHURCH

Intelligence and foresight on the part of the municipal authorities have been of great benefit to Cardiff in its rapid industrial expansion. All the industrial works are grouped about the docks below the town, which is made attractive by open spaces, many trees, and good architecture. Here in the foreground are shown the public library, built in 1894, and on the left the tower of the church of S. John Baptist, the most notable monument of medieval Cardiff with the exception of the castle. This tower was erected in 1471 by Lady Anna Nevill, daughter of Warwick the Kingmaker.

Photo, Charles Road

Wales

I. Cambrian Life & Character

By Hamilton Fyfe

Author and Traveller

OF all the peoples who call themselves British none has a clearer right to that name than the Welsh. The first inhabitants of Britain about whom we know anything definite were Celts, and the Welsh belonged, with the Cornish folk and also with the Bretons of Brittany, to one of the two main groups into which the Celtic race in the British Islands and in France was then divided.

Not that the Welsh are all alike. Many local differences are to be noticed in the physical and even the mental characteristics of the people. An Anglesea man is unlike one who comes from the Merionethshire mountains; in Carmarthenshire one remarks a decided change from, say, Montgomeryshire. The southern Welsh have not either the same dialect or the same political enthusiasm as the northern.

There is, however, all over this little country, which is more distinct from England than Scotland or Ireland, a recognizable Welsh appearance and manner. Seven-tenths of the nation speak Welsh, in spite of

the attempt to supplant that language by English, and only use English when they are obliged. There are still a good many Welsh people who cannot speak English at all.

The Welsh have the same love of music, the same natural gift of eloquence, the same religious fervour, the same restless desire to assert themselves as the Irish and the Highland Scots. Their impetuous temperament, dislike of authority, assertive patriotism, fondness for flattery are all what we are accustomed to call Celtic traits. It

has been suggested that Welsh patriotism is due to the Welsh mountains. The vigour of Welsh patriotism is to be attributed rather to the endeavours made to suppress it. English visitors to Wales are often astonished at the warmth of the expressions they hear against England, especially against the Church of England. They do not know how bitterly the effort to Anglicise Wales and to force an alien Church upon the people was resented, and what passions were stirred by the attempt. All that has been changed.



ONE OF CAMBRIA'S DAUGHTERS

Wide-brimmed, steeple-crowned felt hats worn over white caps are the salient feature of Welsh national costume. Tilted backwards they give a rather coquettish air to the girl wearers

Even before the Church of Wales was disestablished by the Act of 1914 it had become the practice to appoint to Welsh bishoprics only Welsh-speaking clergymen; the habit of using the incomes of those bishoprics as pensions for English ecclesiastics had been dropped. But such things left behind a deep resentment.

Hostility to the Anglican Church

For a great many years the history of the Welsh was the history of their struggle to throw off the burden of an alien religious establishment. Every chapel became a political centre and rallying point. Nationality was identified with Methodism or some other form of dissent from the Anglican Church. This brought with it a social conflict as well. The nobility and gentry, the owners of land on a large scale, were supporters of the Church. The mass of the people were Dissenters. The more the Church tried to coerce them into paying its dues, the more devoted they became to their chapels and their ministers. The ministers envied the rectors and vicars their incomes and their parsonages and their social position. If a Welshman was ordained an Anglican clergyman, he was received by the upper class as an equal, whereas the Methodist clergy were looked down on as inferiors.

Movement for Welsh Home Rule

Gradually, under these influences, all who belonged to the Church were regarded as English, and the feeling grew up that all English were intruders. It began to be asked why the land should be in the possession of English landlords. A Welsh Home Rule movement was set on foot. The desire for independence was a popular theme at political meetings, the flame of national pride burned with an ever-increasing intensity.

Since the chief grievance was removed by the Church Disestablishment Act less has been heard of "Wales for the

Welsh." The chapels have not resounded to the same denunciations of the English as used to be heard Sunday after Sunday. The national unity is not so compact and solid as it was. Other lines of cleavage have appeared than that which divided Anglicans and Dissenters.

In South Wales, for example, the miners are the most revolutionary element in Great Britain. The doctrine known as Communism spread among them rapidly and was embraced with the enthusiasm formerly applied to religious beliefs. By their countrymen in general it was feared and detested, for the Welsh have a very keen sense of property. The hunger for land among the small farming class may be compared with that of the Russian peasants.

Keen Eye to the Main Chance

Mystical though they may be in their chapels and at their prayer meetings, the Welsh attend closely to business; they are hard bargainers, they are strong individualists, and they understand the secret of getting on in the world. In the drapery and dairy businesses of London and other cities they have for a number of years held foremost places. Big fortunes have been made by their assiduity and talent for retail commerce.

Beneath their excitability and their restlessness under discipline the Welsh have a great sense of reality and personal profit. They are not idealists, they see no use in anyone sacrificing himself for an idea. Indeed, they have nothing but pitying contempt for the man who disregards his own interests while he is intent upon some public end. They respect the impulse to serve the public, they have a high appreciation of political work, but they consider that these should be combined with personal reward.

There is no conscious cynicism in this attitude. They cannot look at the matter from any other point of view. Welsh congregations are deeply moved

WALES OF TO-DAY

Cambrian Character & Costume



Many pretty modern maids donned brave old Welsh garb to participate in the Eisteddfod ceremonial at the little Flintshire town of Mold



Modern laundry methods make little headway in North Wales, and many a thrifty housewife resorts to the nearest stream on washing-day

Photo, Harry Cox



Older than Carnarvon's hoary medieval stronghold is the ancient ceremony in progress within its grounds—the National Eisteddfod of Wales



Man's labour is not wasted in vain in Llanberis, near Snowdon's base; yearly, the verdant valley stands thick with crops and yields rich reward

Photo, Charles Reid



Cymric is their one and only tongue, for, imbued with a strong sense of nationality, the Welsh carefully foster native institutions

Photo, Charles Reid



In the mountains of North Wales near Beddgelert nestles this ivy-crowned, one-storeyed cottage, beloved by its old owner for the homely shelter afforded to her and to four generations of the family before her

Photo, A. W. Cutler



The procession of ardent Welsh folk in traditional Druidical habit and national dress, comprising vari-coloured garments and high-crowned black hats, was not the least attractive item of the Eisteddfod at Ammanford



In their glib Welsh patter they are discussing the markets of the day, for the fishwives of Llangwm have usually a keen eye for business

Photo, A. W. Cutler



Like grandmother like granddaughter ! A glimpse into the heart of rural Wales, where quaint old-time costumes are still seen occasionally

Photo, A. W. Cutler



Work must surely go hand in hand with pleasure in this fragrant hayfield, where the wide open world of nature greets the eye, and in the blue distance Snowdon, king of Welsh mountains, rises in rugged majesty

Photo, A. W. Cutler



Snug cottages of varied style and undeniable charm adorn the lovely landscapes of South Wales; no whit less pleasing are the contrasting costumes of ancient and modern made in vogue among the Welsh rustics

Photo, A. W. Cutler



Little Miss Wales, of winsome face and trim figure, still joys in the tall black hat and red cloak of the traditional country costume

Photo, Charles Reid



A stately old Welsh dame, staunch to national costume and possessing all the lively, romantic, and fiery attributes of her Celtic race



This young shepherd signaling to his dog is standing on a peak of Snowdon, whence "Wild Wales," with its lofty mountains, rushing rivers, limpid lakes, and fertile valleys, is seen in its most poetic grandeur

Photo, Charles Rend



Though but a simple shepherd this hardy citizen of the Welsh highlands is thoroughly acquainted with all popular lore relating to the natural beauties and historical associations of the land of the Cymry

Photo, Charles Reid



Wayside fiddler though he be, his talent is no mean one, for the spirit of the music-loving bards of old still lives in the Welsh people

WALES & THE WELSH

by sermons; they join with fervour in the singing of hymns; they can scarcely refrain from applauding the prayers which meet with their particular approval; but they hold firmly to the law of supply and demand. If ministers can be got for very small remuneration, they can see no reason why they should pay more than the market price. They are committing no injustice, they say, for there are others who would be glad to take on the job for the same money. That is, as a rule, unfortunately true. Many men of learning and intellect are to be found in the chapel pulpits, but they are a small minority.

Severity of Early Methodism

That explains why Young Wales is beginning to drift away from the doctrines and formulae which have satisfied the last four or five generations. Young Wales is not content with hymns which seem to it to have no relation to experience, nor with sermons which do not bear upon the actual problems of everyday existence. No one has ever claimed that there was much connexion in Wales between the Sunday exercises and the activities of the other days of the week, though doubtless in the early years of Methodism there was a closer relation between faith and life than there is to-day. The leaders of the people in those years are revered as saints.

No newspapers circulated then among the scattered population; the people were densely ignorant, they were out of touch with the world outside their own borders. The Methodists appealed to their dramatic sense, undeveloped but very strong; the preachers terrified them and then offered them the healing balm of hope. They were stung out of their lethargy.

It was for the most part materialist theology of the medieval variety; and with it went a severe and uncompromising discipline. The Sabbath was observed more strictly than in Scotland even. The conception of Man as a

depraved and worthless creature, corrupt in grain, and only to be saved from eternal punishment by the favour of the Almighty, which favour would only be extended to a small proportion of the human race, made all who really accepted it profoundly melancholy.

Lethargy Dispelled by Religion

The most innocent amusements were denounced as Satan's traps for the unwary. Games were "sinfully carnal." The dances in which the Welsh had been used to find recreation and exercise were forbidden. It was with difficulty that football made its way among the young men, who were told by their pastors that they did wrong to play it.

Lately the Methodism which once threw a gloomy pall over the spirits of a naturally cheerful and sociable people has approached more nearly to the milder forms which prevail in England. Yet the religious revival which stirred the emotional life of the Welsh and awakened them from the lethargy into which they had been cast by the loss of their independence left a very strong impress upon them. It will be counted as the chief factor in making them what they are now becoming—one of the most vigorous and talented of the small nations of the world.

Repressive Policy of the English

When it began they were sunk in sullen servitude. For centuries they had been subjected by the English kings and bishops to a policy of deliberate repression. There were scarcely any schools among them. No Welshman was permitted to own land in England or to hold any municipal office or to exercise the rights of citizenship. An Englishman charged with an offence in Wales could only be tried by English justices. No authority could be entrusted even to an Englishman in Wales if he had so far forgotten himself as to marry a Welshwoman.

The vigour of the national consciousness is proved by its surviving at



MELLOW AGE AT COMFORTABLE EASE

Energy, industry, liveliness, and thriftiness amounting to permanent character are Welsh virtues. These, and their other qualities of quick intelligence and friendliness, are manifest in this old Carmarthenshire lady

Photo. E. S. P. Selinger

all under these repressive conditions. It had certainly fallen very low when the influence of that fierce and alarming Calvinism came to stab it back to energetic life. The remedy was desperate, but so was the disease. Happily there was amid the prevailing materialism of the system which the Welsh embraced with so much violent excitement a tincture of spirituality.

The fear of Hell, the hope of a Paradise hardly less Oriental than that of Islam, might have roused the Welsh to material achievements; they could not have stirred into activity the intellectual and artistic powers of the nation, could not have renewed their pre-eminence in speech and song. It was the little leaven of mysticism which wrought this seeming miracle.

Respect for the law took the place of turbulence, a high standard of education was reached, a literature came into being, journalism grew so rapidly that Wales a generation ago was said to support more journals in proportion to its population than any other part of the civilized world.

Thus the country rose to prominence, the contributions of the race to the arts, to learning, to philosophy were everywhere acknowledged, while for politics it showed a remarkable aptitude, developing its highest degree in the career of Mr. Lloyd George.

It would be pleasant if one were able to say that the Welsh had won, along

with the admiration and respect of the world, popularity and general liking. Those who have the opportunity to know them well in their own country are well aware of their likeable qualities. They are friendly, quick in intelligence, amusing to talk to, eager to learn. How is it, then, that the opinion entertained about them by so many people should be so unfavourable?

WALES & THE WELSH

A great deal is due to slight acquaintance and to prejudice. Many childish minds must have been influenced by the slanderous nursery rhyme—

*Taffy was a Welshman, Taffy was a thief,
Taffy came to my house and stole a piece
of beef.*

*I went to Taffy's house, Taffy wasn't at
home,
Taffy came to my house and stole a
mutton bone.*

Shakespeare reflected the ridicule which was poured on the Welsh in his time by making Fluellen, in "Henry the Fifth," a figure of fun, though he was careful to represent him as a good

fighter. Scots and Irish were ridiculed, too, by the English for their accents, their poverty, their mannerisms, but they have lived down all dislike resulting from ill-humoured witticisms. Not so the Welsh; they still suffer from an unkind prejudice.

The belief that they are not over-scrupulous has been strengthened, it must be said, by Welsh writers who have exhibited their countrymen in a very uncomplimentary light.

What the casual observer notices is the contrast between the impetuous and exuberant expressions of sympathy in which the Welshman abounds, and his



NATIVE DRESS AND NATIVE HUMOUR TO THE FORE IN WALES

Wales and the Highlands of Scotland are the only parts of Great Britain where national dress for women and for men respectively—is still preserved. Scots and aprons in Wales show many combinations of checks and colours, checkered black and white, and vivid reds and greens predominating. Many of the shawls are of great beauty, and the costume is pleasing and quaint.



SALMON FISHERMEN AT DANCOR ON THE DEE COMING ASHORE AFTER AN EXPEDITION

Salmon abound in all the large rivers of the Yukon country, where many of the native anglers go out for them in coracles, the most minute rafts in the British Isles of a portable vessel is practical use maintained through the course of ages. They consist of a framework of ash sticks covered with a stout canvas hemmed with seal. Although they look clumsy and crude they prove wonderfully serviceable craft in skilful hands. A stout strap lashed to the seat is hooked over the shoulder when the craft is being carried to and from the water. A coracle weighs about 30 lb. and lasts two or three years, according to usage.

Photo, A. W. Laidy



ON A WELSH ESTUARY: THE SHRIMPER EMPTIES HIS NET

Into the sea-net, known as Milford Haven, that serves the coast of Pembrokeshire from two rivers, the east and west Cloddy. Along the shores of their common estuary, part of which is seen above, quantities of shrimps are found, and, at low tide, the shrimper with his wide net on its T-shaped frame can obtain a basketful without too much trouble.

Photo. A. W. Cooper

disinclination to do anything practical to prove them sincere. But it is unfair not to bear in mind that along with his impetuosity and exuberance goes a strong element of caution. He feels the sympathy which he expresses—it is far from being hypocritical; but he does not as a rule feel any impulse to act on it. The open-handed generosity which marks both the Irish and the Celtic Scots is not commonly found in Wales.

The Welsh would be more hospitable if they did not practise so often a rigid economy in their housekeeping. This does not apply to the townspeople, but to the farming population. Good as

their houses are, and well-dressed though they may be, their manner of living is frequently such as would be found only among the very poorest of English labourers. White bread and tea have taken the place of the sour barley bread and buttermilk which used to be the customary farm-house fare, but fresh meat is still a luxury.

Bacon is substituted for it by those who are fairly well-to-do, or the salt meat which in certain parts, especially Cardiganshire, is known as "cowl." This is cow beef salted and kept for some time before it is eaten. A piece of this boiled with potatoes, greens, carrots

WALES & THE WELSH

and turnips, oatmeal, or anything else that may be handy, produces a thick stew which may not be appetising to strangers, but which satisfies effectually the hunger of the home-bred.

Porridge and oatmeal flummery (oatmeal with the bran squeezed out of it and then boiled until it becomes something like an opaque jelly) were commonly consumed in Wales until oatmeal began to go out of fashion. They are not so often found now. Bread and cheese, potatoes, salt meat, tea, and herrings form the staple diet

of a large number of the Welsh who work on the land. Excellent butter is made, but mostly sent away to market. Welsh mutton is famous, but the small farmer seldom eats it himself.

It is not so much poverty as thrift which impels him to deny himself the good things which he enjoys as much as anybody can when they come in his way. He is first and foremost a careful man. He does not care to hold much land. Two-thirds of the farms in Wales are of less than fifty acres; one of two hundred acres is considered large.



IN THE UPLAND PASTURES OF THE SNOWDON RANGE

Welsh farms are commonly much smaller than English, two-thirds of them being of less than fifty acres. Stock-raising is generally preferred to growing cereals, but the stock is bred for the most part on haphazard lines. In the valleys the land is fertile, but among the mountains, as here in

Naaf Ffyn in the Snowdon range, hard work is needed to make a living

Photo, Charles Reid

WALES & THE WELSH

Nor does the Welsh farmer look with favour on what he is inclined to call with some disdain "experiments." Radical though he may be in his political views, he is, like most of the farmers in the world, "conservative" in his everyday habits and occupations. He stood out against agricultural machinery, he set his face against artificial fertilisers, he would not take the trouble to keep his land clear of weeds. Nor would he understand the importance of careful selection in the breeding of cattle.

This was sneered at as a fad which was all very well for gentlemen farmers or for those who bred on a very large scale, but which the small man could not afford to indulge in. Cattle, pigs, and poultry are all bred anyhow on far too many small farms still, though more advantage is being taken every year of the application of science to agriculture and the raising of stock.

It is their inferior methods and their unreadiness to cooperate that burden the Welsh smallholders with poverty rather than the land system which they are always denouncing. Certainly that system does here and there inflict hardships. Landlords there have been who aimed simply at squeezing all they could out of their tenants. It is partly the memory of these exceptions which makes the people generally speak disparagingly of the land agents who manage the big properties; partly also the fact (mentioned by Rhys and Brynmor Jones, in "The Welsh People") that "on the most typical



BACK FROM THE FISHING IN SWANSEA BAY

Built between steep weather-broken cliffs of limestone and the shore of Swansea Bay, Mumbles village derives no small profit from the oyster-beds in the vicinity. This old longshoreman can evidently answer "yes" to the query "any luck?"

Photo, Charles Reid

estates in Wales the landlord and his family (and his agent) belong to the Established Church, while the bulk of the tenants belong to one or other of the Nonconformist organizations."

In general, however, Welsh landlords are no better and no worse than landlords elsewhere. On the whole they cannot be blamed for the backward condition of agriculture in so many quarters. Defective education is to blame for it.

The Welsh very much prefer ownership to paying rent for their acres. But the peasant proprietors are in no better case than the tenant farmers; many of them are worse off. This is frequently due to their being at too great a distance



SAWING SLATE IN THE FAMOUS PENBRYN SLATE QUARRIES

Slate quarries employ thousands of hands in Wales, the finest quality of slate being produced at the Penbryn and Bethesda quarries in South Wales. The blocks of rock obtained by channelling machines or by blasting are sent up to huts where large pieces are sawn for use as billiard-tables, chimney-pieces, cisterns, tombstones, and so forth, and smaller pieces are split and dressed for slates

Picture, Underwood Press Service

from a town. Middlemen fleece them, railway companies cannot afford to give them cheap transport because they are so scattered and so irregular in their consignments.

What they need is a cooperative system on the Danish or the Irish creamery model. This would speedily make a difference to their prospects, and that in turn would give them an

inducement to work harder and farm more carefully. As soon as a Welshman sees that there is a good profit to be picked up, he will exert himself to secure it, but he must have it well in view. He is apt to be easily discouraged, his temperament is lymphatic, he is not the man to carve out a fortune for himself in face of rude obstacles. In the lonelier spots, among the mountains, there are



QUARRYMEN IN THE DINORWIC SLATE QUARRY ON SNOWDON

Most slates are clays consolidated by heat and pressure into cleavage planes along which the slate splits readily. Where the slates lie near the surface, as here at the Dinorwic quarry on Snowdon, they are worked in terraces or galleries formed along the strike of the beds. Underground beds are worked in chambers reached by shafts, or by levels driven through the overlying rock.

many families bound to the soil, just getting a living off their sheep runs, off the young stock they fatten, and off the butter they make in their dairies. They have a hard life, but they do not mind this, for they know of no other. No son or daughter who goes to a town is likely to return to the ancestral vale or mountain side, but there are generally one or two left at home to carry on the

their tenants. All they want as a rule is enough to keep the roof of their old family house over their heads and to let them live in rough comfort, fishing and shooting and riding their sure-footed ponies along the mountain sides.

Their sons and daughters go out into the world, like those of the farmers; they have done much to carry forward British colonisation in the waste places



MOUNTAINEERING ON SNOWDON: NEARING THE TOP OF A GULLY

Snowdon offers some attractive climbs for the mountaineer and, in places, the surface is sufficiently difficult to add the spice of danger and call upon skill and experience. The highest peak south of the Tweed, Snowdon lifts its summit three thousand five hundred and sixty feet amid the scenery of lake and fell. On a clear day the Wicklow mountains in Ireland may be seen

farm when the old folks die. They are of a different stock from the mass of the smallholders, more rugged in character, asking less from life, untouched by the restless spirit of the age.

In the mountain districts the land is owned mostly by Welsh squires, a small class distinct from the English or Anglicised landlords. These squires often have a pretty hard struggle themselves, but they are considerate to

of the earth. They can be found on the Canadian prairies, on the South African veld, ranching in Rhodesia, knocking about from one hemisphere to the other, and sometimes returning in the end to look after the family estate and try to put into practice what they have learned in the course of their rolling-stone lives.

The disinclination of the sons and daughters of the soil to stick to their



HERALD BARD FROM MONTGOMERYSHIRE AND HIS BARDIC WIFE

High honours once belonged to the bards of Wales, whose function it was to celebrate the victories of the people and to sing hymns of praise to God. They formed an organized society, with hereditary rights and privileges, and were exempt from taxes and from military service. To-day the title is confined upon Welsh poets, of either sex, whose vocation has been recognised as an *Erddig*!



MEMBERS OF GORSEDO IN CEREMONIAL ATTIRE AT AN EISTEDDPOD AT MOLD IN FLINTSHIRE

Eisteddfod, or week-end of the national bardic congress at Mold, originated in the once politically important Garvel, or assembly. They were given their present importance in the fourth century, since when many Eisteddfods have been held under patronage and royal patronage. Now held annually, the national Eisteddfod is rescheduled a year and a day before the day of the year. A president and a confederate are appointed for each day, and several ceremonies are performed by Urdd, bardic, and oratorical in ancient vestments.

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parents' occupation and style of living is as marked in Wales as in England. Many of them seek employment in the towns, preferring a clerk's or shopman's job, with its fixed hours and regular pay, to the never-ending toil of a farm worker. Many of them emigrate to the Dominions or the United States. For a longish period there was a steady stream of some 6,000 emigrants a year.

Probably the large number of farms in the hands of Welsh women is accounted for by the departure of eldest sons and other sons to seek their fortunes in some wider and more promising sphere. Women occupiers of farms are only about one in twelve in England; in Wales they are one in every five. They are energetic farmers, up early, with their eyes in every corner, keeping their families and their labourers up to the mark; but they have more idea of saving money penuriously here and there than of spending wisely so as to bring in a good return.

Hysteria at Religious Revivals

The Welsh have been described as an "abnormally sociable" race; they certainly seize every opportunity of getting together, they are always great talkers; they do not drink heavily, but a little is apt to set them talking more than usual. They know they will get no chance of enjoying themselves until next market day. For, beyond chapel-going and Sunday-school, there is little, in the remoter districts, to break the dullness of farm life.

This grey monotony is suggested as the explanation of the extraordinary success of religious revivals in Wales. These have been of fairly regular occurrence, and form very interesting features of the national history. They provoke scenes of emotional excitement which seem to non-Welsh observers to be the result of ungovernable hysteria. Preachers work themselves up into a condition of frenzy. Their hearers groan and cry aloud. They are now wrapped in the beatific vision, now they tremble

at the thought of hell. They cast self-control aside, they abase themselves, they promise amendment in their lives. Many have been reclaimed permanently from habits of drunkenness or loose living by the change wrought in them by their attendance at revivalist meetings.

Truth Sacrificed to Politeness

On the other hand, these orgies of emotional intoxication have led some natures to kick over the traces of convention, even to "overleap the restraints of morality," as a Welsh writer has put it. That consequence of a sudden stirring to the depths of imaginative and not very stable temperaments is, however, known elsewhere.

It is their power of imagination which makes the Welsh over-anxious to say what they believe will be pleasing.

For example, if on the mountains you ask a native how far it is to some place, he will be almost sure to reply that it is not far at all, even though he may be well aware that you have a very long way to go. He thinks you will be pleased to hear that it is not far. He imagines himself in your place—at the moment; he is not capable of projecting his imagination farther and realizing what will be your disappointment and irritation when you discover that you have been misled.

Timidity in Presence of Strangers

There is often a good deal of nervousness in their manner towards strangers which may have the effect of causing them to speak the thing that is not. They have neither the proud bearing of the Highlander, who considers himself the equal of any man on earth, nor the easy comradeship of the Irish. There is apt to be something furtive in their demeanour, an almost resentful timidity expressed in hurried speech, and eyes which do not look you in the face. That is more noticeable in some districts than in others; there are parts of the country where you do not find it. Very likely it is due to centuries of



NATIONAL DRESS THE ONLY WEAR FOR WOMEN AT AN EISTEDDFOD

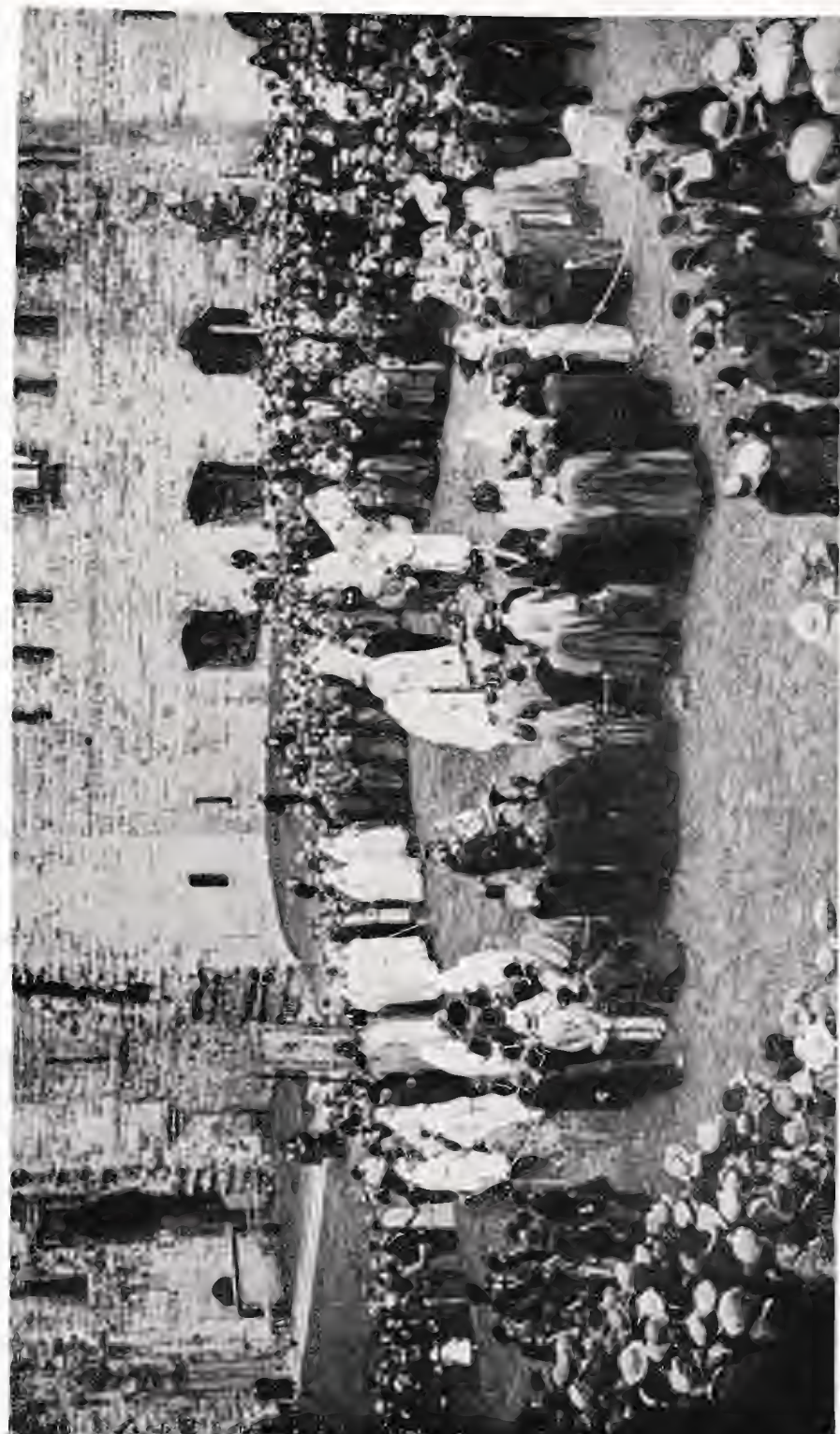
Cultivation of a patriotic spirit among the people by the encouragement of Welsh bardism, music, and general literature, and maintenance of the language and customs of the country are the objects for which Eisteddfodau are held in various parts of the Principality. Thus an Eisteddfod offers an especial opportunity for the native women to wear their distinctive dress

repression, to the lack of sympathy with Welsh aspirations and ideals which they attribute to the English, to the feeling that they are regarded as foreigners in their own land because they speak their own language and have preserved a national type so distinct from that of their neighbours. But this attitude towards strangers may also be partly accounted for by the Welsh "keeping themselves to themselves" so pertinaciously. They are, to put it plainly, too inbred. They are a small race, and they have aimed at reproducing exclusively one particular national type.

How careful they are to marry within their own racial limits may be illustrated

by the clear-cut boundaries which mark off the regions occupied in Pembrokeshire by the Welsh and those which were colonised in the eleventh and twelfth centuries by Flemings, brought over from Flanders as mercenaries by Norman kings of England and then used to keep in check the troublesome Welsh and Scottish clans.

In seven hundred years there has been so little intermarriage between these elements that they have well-defined frontiers to this day. They have each kept to their own language, for the Flemings soon learned to speak English, which is closely akin to their own tongue. They have in all respects



CELTIC GENIUS IN THE MYSTIC CIRCLE: PRELIMINARY ASSEMBLY OF THE DISTEDDFOO AT GARNARVON CASTLE

A most impressive and interesting sight was the Gwynedd, the historical meeting of the Eisteddfod, held in the grounds of Carnarvon Castle. The Welsh word, Eisteddfod, signifies "a sitting of learned men," and the first nucleus of the ceremony under that name is recorded in the seventh century—in which occasion King Cadwaladr is said to have presided—and is believed to have originated in the Imperial assembly of Welsh lords, which dates back to a very early period. This ancient ceremony is now revived, and only in Wales, but wherever Welshmen are found in sufficient numbers, to encourage Welsh music and literature.



ASPIRANTS FOR BARONIC HONOURS: MODERN OBSERVANCE OF AN ARCHAIC FESTIVAL IN MEDIEVAL SURROUNDINGS

The Cornhill, an open-air amphitheatre, is very dear to the heart of the Welsh people and arouses deep interest throughout their country. It is accordingly attended by numerous spectators, some from curiosity, but the most part from enthusiasm, and not a few who are earnestly ignorant of the Welsh language. The role of white, a student of Icelandic and penmanship of truth, "was the distinguished dean of the Docks, to which hierarchy the ancient Celtic lords belonged; and here a group of present-day lords is seen in the historical grounds of Cornhill's famous circle, one of the finest surviving surroundings of the Middle Ages in the United Kingdom.



WALES: LAND LASSIES IN A COUNTRY LANE

The quaint Welsh costume still lingers in old-fashioned corners of Wales, and along the country lanes close to Llangwm comely young faces, under high black hats, may smilingly greet the traveller



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remained apart. The "Flemings" look better fed, they wear a more cheerful and contented expression, they have become thoroughly English, they are not worried by social and religious problems, they are inclined to laugh at the Welsh for their clannishness, their obstinate sticking to their language, their preoccupation with abstract ideas.

Racial Purity and Racial Weakness

This cleavage of races enduring for so long a time is not due to any reluctance of the settlers to mix their blood. Elsewhere they have done so. They would, we may assume, have become Welsh long since if it had not been for Welsh exclusiveness. There is nothing in the nature of the country to keep them apart. The frontiers which divide their territories are artificial—a small stream in one place serves as "an impassable barrier." At other points one can drive from a Welsh district into an English over a line of separation which is not apparent, but which is carefully kept up.

Such determination to maintain racial purity has always resulted in racial weakness. It is because the English are composed of so many different national elements that they have made so big a noise in the world. It is because the French intermarry so seldom with other peoples that their vigour has declined.

Preservation of the Welsh Language

The Welsh are afraid that if they do not take great care of the national type, it will be swallowed up. But that has not happened to the Scottish national type, although the Scots have gone far and wide in their choice of wives. When Welshmen go overseas and get into a less limited environment, when they marry women of other nationalities, they do not cease to be Welsh; but they broaden out and become more enterprising and display talents which seldom appear in them at home. Some say this is due to their ceasing to speak

Welsh, or at any rate to their being obliged to speak another language besides Welsh, and this brings us to the difficult question: Should the attempt to keep up the language be abandoned?

That form of the problem, however, is scarcely fair. Welsh is spoken by so large a proportion of Welsh people in everyday life simply because it comes easier to them than English. They use it as the speech which comes naturally to their lips.

The very suggestion that all should speak English is liable to be met with scornful abuse. Yet any Welshman who has anything to write is obliged to write it in English if he wants it to be read by more than a handful of people. Any Welshman who seeks a wider sphere of activity than the village or the small town must make English as much his tongue as Welsh is.

Importance of the Chapel in Wales

Whatever language they speak, it is beyond doubt that the Welsh will remain fond of talking, ready to fall into argument on any theme, lovers of eloquent speaking, whether from pulpit or political platform. Any utterance which is composed of the elements in which they delight, invective, poetic, and especially Biblical illustration, will stir them to enthusiasm. This is principally because they have been trained from their youngest years to listen to preaching and to consider that the finest preacher is he who can make the most successful appeal to their quick emotions.

Much that is admirable and much that is regrettable in the Welsh character can be traced to the importance of the chapel in the nation's life. No other institution had anything like the same prominence. In singing hymns the national genius for music found outlet; none who have listened on a still evening in some mountain district to a group of peasants or miners or village folk taking parts in some chorale or sacred song are ever

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likely to forget the beauty of the voices or the perfectly harmonious effect produced by their blending.

A good many Welsh singers have made their mark, Mary Davies, Ben Davies, and Ffrangon Davies among them. They were unrelated, though they bore the same name. Another reputation in music has been made by Dr. Walford Davies, and he is occupied with a scheme for bringing out more fully Welsh musical taste and ability.

In versifying the Welsh have fatal facility, but they have produced few poets. The only one who is known to

a wide audience in modern times is Sir Lewis Morris. The reputation of Dafydd ap Gwylim has survived through some five centuries among those who are learned in Celtic literature, but has made no wider appeal. At the Eisteddfods (more correctly Eisteddfodau), which are gatherings of "bards" and singers, vast quantities of verse are recited, but these exercises are more useful in heightening the national spirit than in assisting the birth of literature.

Burne-Jones, the painter, was a Welshman, so was H. M. Stanley, the explorer (his real name was Rowlands);



GORSEDD CIRCLE IN THE RUINS OF ABERYSTWYTH CASTLE

Many dramatic episodes in the history of Wales have been enacted on the hill above Aberystwyth, on which the Norman, Gilbert de Clare, first Earl of Pembroke, built a mighty fortress to overcome rebellious Welshmen. The last castle on the site was razed by Parliamentary troops in 1547, and the chief demonstrations of national spirit now made around its ruins are when an Eisteddfod is held



FORMAL OFFERING OF THE HORN OF PLENTY TO THE ARCH-DRUID

Vested with formidable powers and credited with gifts of magic and divination, the Druids were an awe-inspiring hierarchy in ancient Britain. Revived as representatives of the national spirit, they figure now only in the peaceful ceremonies of the Eisteddfod, whose ritual is attended by much symbolism. Here the Arch-Druid is shown receiving the horn of plenty at an Eisteddfod at Ammanford

so was John Nash, the architect, who designed Regent Street, London; so were Sir Richard Owen, the naturalist, and Sidney Gilchrist Thomas, the inventor of the process which, by separating phosphorus from iron, revolutionised the manufacture of iron and steel. Two Speakers of the House of Commons have been natives of Wales.

Sir George Cornwall Lewis had a well-deserved fame as a Cabinet Minister of a superior stamp in the middle of the nineteenth century. Mr. Lloyd George became the hero of his countrymen when he fought his way into the front rank of politics and took office as the first Welsh Prime Minister. In the theatrical profession Mrs. Siddons and

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the Kembles both came from the county of Brecon.

The small number of Welsh names on the roll of world-wide fame is to be accounted for partly by the inbreeding already referred to, partly by the absorption in local and especially sectarian interests. It is to be noticed that while no people support more periodicals or appear to be more given to reading than the Welsh, they have, until lately, given their attention to a very small range of subjects. This fault is being repaired now that the colleges which compose the University of Wales put such excellent opportunities in the way of young men and women. Here the narrowing influence of the old-fashioned chapel theology has been opposed by the broadening effect of education in a fresher atmosphere.

The smug Puritanism, the hard-and-fast dogmas of the past, are slowly

yielding to the New Spirit. The oppressive belief that amusement was sinful has almost passed away. There still lingers a prejudice against the theatre, dating back to the savage denunciations of the early Methodists. There are still people who hold that gloom should mark the aspect of the true believer, but they are found seldom in the busy haunts of men; only in lonely farm-houses do the old ideas maintain their hold unmodified.

In bringing about this change the growth of vast industrial and trading communities at Cardiff and Swansea has played a prominent part. Elsewhere towns are small. They are unimportant in their influence on the development of the nation. Carnarvon with its castle, Carmarthen with its fine river, are the most interesting of them. Bangor is picturesquely situated. Denbigh, on market day, provides



RITUALISTIC FLOWERS AT THE GORSEDD SERVICE AT CARNARVON

Floral offerings are made at an Eisteddfod by the children and young people and accepted by the Arch Druid. In this, as in the other rites of quaffing from the horn of plenty and touching the sword of peace, there is allusion to the ancient ceremonies in which the Druids offered sacrifice and poured libations for a fruitful harvest and used their priestly office to avert war.



PRESENTATION OF THE SWORD OF PEACE AT MOLD EISTEDDFOD

An impressive symbolic incident in the ceremonial at an Eisteddfod is the presentation to the Arch-Druid of the sheathed sword of peace. This mighty weapon is borne before him in the processions, enclosed in its scabbard and with the point downwards, and during the service in the Gorsedd circle is laid at his feet upon the Druidical stone on which he stands.

ample testimony to the prosperity of the farmers in the Vale of Clwyd. But they are little more than market towns, any of them. Cardiff and Swansea, the ports through which the famous Welsh steam coal passes, the manufacturing cities which have become populated and prosperous because they have coal so near, are the main arteries through which the life blood of Welsh prosperity is pumped; here the currents of all the activities which make up national existence flow with

the greatest vigour. In the county of Glamorgan is a tract of the richest land in the Principality. Between the mountains and the sea stretches a strip of sloping country wrongly called a vale, known also as the Garden of Wales. Here a fertile soil and a mild climate make the farmer's task exceptionally easy. But it is not agriculture which puts Glamorgan so far ahead of any other Welsh county in material wealth, so far behind most of them in natural beauty. Coalmines and ironworks scar

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the face of the land and stain the sky with smoke from tall chimney stacks. Valleys, which once charmed the eye are defaced by rows upon rows of mean cottages, cheaply built and of hideous design. These were put up in a hurry to house the workers, who flocked to the newly opened mines and the newly erected ironworks. The cities grew rapidly, too, and for a long time without any attempt to save them from disorderly squalor.

Now Cardiff, at any rate, has done a good deal to redeem itself from this reproach by its park, its municipal and

University College buildings, which are pleasing and dignified themselves and are so placed as to gain from their surroundings, making altogether a spacious and agreeable effect. Otherwise, the city is a lamentable emanation of the get-rich-quick spirit, which must be held responsible also to some extent for something uglier in South Wales than Cardiff—the turbulent unrest among large sections of the mining population. The chief antagonist of the colliers for many years was David Alfred Thomas, created Lord Rhondda, whose powerful intellect frequently worsted them,



BARDIC PROCESSION NEAR THE RUINED CASTLE OF ABERYSTWYTH

Here the cornucopia, the horn of plenty, symbolising peace and prosperity, is being borne before white-robed bards to the Eisteddfod—a ceremony which, to quote the words of its promoters, has for its object: "the diffusion of useful knowledge, the eliciting of native talent, and the cherishing of love of home and honourable fame by the cultivation of poetry, music, and art"

Photo. Telegraph Agency



WELSH BARD SINGING PENNILLION WITH THE HARP

Pennillion singing is peculiar to Wales, and is an accomplishment difficult to acquire. A *pennill* has been described as "part Limerick, part epigram," and is an original topical composition sung to the accompaniment of a harpist, who changes the tune and introduces variations as he pleases. The singer takes up the strain at the second, third, or fourth bar and must end exactly with the music.

but left seeds of sullen enmity behind that have since borne many crops of bitter and poisonous fruit.

Next to its coal, the main factor in Welsh prosperity, outside agriculture, is the annual summer flow of visitors to its coast towns and villages. Llandudno, Rhyl, Barmouth, Aberystwyth, Llanfairfechan attract their thousands of seekers after health and pleasure.

Many smaller places reap an ample harvest, and every year large numbers make trips through the mountain districts, staying at such points of vantage as Beddgelert, Bettws-y-Coed, Capel Curig, Festiniog.

They go up Snowdon and, if they are more adventurously inclined, attempt the more difficult Cader Idris. They take the way through the Lleyn, which

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leads to Pwllheli and Braich-y-pwll, the headland in the Irish Sea, or find in Anglesea delightful out-of-the-way spots and "temperate air enlivened by a benign sun."

If the Welsh had the same talent for hotel-keeping as the Swiss, they would make their mountains a much greater

source of profit than they are. They have not, of course, the same majesty as the Alps, there are no snow-covered summits to pierce the blue firmament. Nor is the firmament very often blue in North Wales; that is one of its drawbacks as a holiday place. From the Atlantic there come depressions which



DRUIDICAL SYMBOLISM AT A BARDIC CONGRESS OF WALES

Clothed in emblematic robes of white, these Welsh bards are making their way to the annual musical and poetical contest. The chief bard is wearing an oak-leaf wreath, for oak-woods were the Druids' sacred groves and some of their rites was performed without these leaves. The ornament round his neck is reminiscent of the "breastplate of judgment," part of the judge's habit of the Arch-Druid.

seem to have a special fondness for the Welsh mountains. These are too often wreathed in mist. Rain is frequent at all seasons. Yet this lends a charm to the scenery which a lover of beauty can appreciate even when he is wet through. The fresh greenness of the vales, the luxuriance of the undergrowth and the ferns, the waterfalls that are so plentiful, make up in the estimation of a great many for the absence of great heights.

If you look upward in the Alps, you certainly do get a more inspiring prospect than any that Wales can offer. But the foregrounds in the Alps seldom bear comparison with those of the Lledr and the Llugwy glens, the Barmouth Estuary, the Vale of Gwynant, to name only the first which come into mind.

The people have done little enough to supplement the gifts of nature. Calvinism gripped their hearts and imaginations so fiercely that it seemed not worth while to make the best of this world, seeing that life here would soon be over, while the life to come was to last eternally. Whether the Welsh have always been morbidly introspective, whether melancholy has always been preferred to merriment among them, no one can determine. All that is certainly known is that since Puritanism placed its impress upon them their sense of beauty has been deadened, their joy in the graces and the arts of life damped down.

They are not great lovers of nature. Gardens of any charm or character are rare in North Wales. It may reasonably be doubted whether they would care very much for their own scenery if they were not convinced that everything Welsh must be better than anything of its kind to be found elsewhere. That is a Celtic failing. The French suffer from it, the Highlander still cherishes it secretly. The Welsh have not yet acquired the Highlander's discretion. The Welsh Member of Parliament who told the House of



CROWN FOR THE BARD

With gravity befitting the responsibility, a young Welsh girl brings forward the crown to be placed on the head of him who shall be proclaimed the master bard of the Eisteddfod

Commons that his country was the most religious in the world only said what everyone thinks in Wales. As with religion, so with everything. Not a word must be said against anything Welsh.

It is this lack of perspective which makes their politics so narrowly nationalist. Here also we discover one reason why so few of them have made their names in the world. Their self-satisfaction springs from several causes—their deliberate isolation, their inbreeding, their spiritual pride in being numbered among the elect, their habit of looking inwards instead of outwards, and, perhaps as much responsible as any, the foolish attempts made by the English monarchy and Church over so long a period to crush their consciousness of nationality.

They have defeated that attempt. They have conquered their external foes. Now they have to conquer those within their own household. Thanks to their desire for education this process is going on rapidly to-day.



CROWDS OF SEAMEN AND SHIPPING IN THE SOUTH DOCK BASIN AT SWANSEA

Swansea is second only to Cardiff as an industrial city of Wales. Situated in the heart of the extensive coal district and in the centre of Swansea Bay, it has become a great mineral port. The South Dock, shown in this photograph, was opened in 1896, and is now mainly used for shipping coal and for discharging timber and fish. With the earlier South Dock and North Docks, and the later Palace of Wales's and Falmouth Docks, Swansea now has a dock area of nearly 150 acres, with very many of quays and numerous warehouse accommodations.

Wales

II. The Story of the Cymry and Their Country

By A. D. Innes, M.A.

Author of "History of the British Nation," etc.

THE name of Wales applies to that section of the island of Great Britain which may be defined as lying west of an irregular line drawn from the estuary of the Dee on the north to the Bristol Channel on the south; or as that area within the Britain of the Romans which Saxons and Angles never succeeded in penetrating for effective occupation.

Its individual history may be said to begin when it was severed from "West Wales" (Somerset, Devon, and Cornwall) on the south by the Wessex victory of Deorham (577) and from the still Celtic Cumbria (between Dee and Solway) by the Northumbrian victory of Chester (613). Its people called themselves either Cymry or Britons; the name Welsh (foreigners) was given to them by the English conquerors of the rest of the country.

We may, however, go back some centuries earlier to remark that when the Romans were conquering Britain, between A.D. 43 and A.D. 84, it was in Wales that Caractacus made his last stand, and it was the resistance in North Wales which gave the opportunity for Boadicea's great insurrection in the east.

We need not here enter upon the problems of the formation of the Welsh "race." The Celts, Goidelic or Brythonic, had at that period mingled with and dominated the earlier folk who are conveniently classified as "Iberians"; in one part of the area the Gael—the earlier comer—still retained the predominance which the Briton had recently wrested from him in the other.

Legend Merges into History

Over all, the Roman established his supremacy, and to all he gave a tinge, but only a tinge, of the Roman culture. This tinge was so slight that when the Romans withdrew at the beginning of the fifth century the old tribal system almost immediately reasserted itself, and perpetually militated against effective organized resistance to the new hordes of invaders who had been held off by the fleets of the Roman Empire, and who flung themselves on the now unguarded shores during the second half of the century.

At the end of it the Britons, swept back from the east to the west, made a

stubborn stand, and for fifty years the advance was stayed; to this period belong the legendary British champion, Arthur, and the definitely historical Maelgwn, who unquestionably united under his own supremacy the many chiefs of the tribes of Britons who now swamped what was left of the Gaels and made all Wales definitely Briton and Christian.

Last Bid for Celtic Supremacy

In 576 Wales was cut off from the south, and in 613 from the north. Between those two dates began the conversion of the English to Latin Christianity. But a common Christianity did nothing to reconcile the Welshman with the Englishman, because from the Papal point of view the Church in Wales, as in Scotland and Ireland, was unorthodox, not to say heretical, and the odium theologicum promoted hostility more than a common acceptance of fundamentals fostered goodwill.

In 633 Cadwallon, King of Gwynedd (North Wales), Maelgwn's heir, who was acknowledged as high-king by the rest of the Welsh kings, princes, or chieftains, made use of the rivalries of the English kings and kingdoms to make a bold bid for the recovery of a Celtic supremacy; nor, to that end, did he scruple to ally himself with the fiercely pagan Penda of Mercia against the Christian kingdom of Northumbria.

A decisive victory seemed for a year to have made him master of the north, but his defeat and death in 635 ended the brief dream. A few years later his son Cadwaladr was again in arms, as the ally or vassal of the same Penda, against another Northumbrian king, but the Welsh cause received the coup de grâce when Cadwaladr himself, along with Penda, fell at the battle of Winwaed.

The period from Maelgwn to Cadwaladr may be regarded as covering the first chapter of Welsh history, the era during which a Welsh king could still dream of leading a united British people to the recovery of a British dominion over the whole of what we now call England. After Winwaed the problem for Welsh princes was that of preserving the independence of Wales against English domination; and in that problem the most complicating factor was the lack of cohesion and unity among the Welsh people.

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There was no tradition of supreme authority attaching to any one royal family, though a sort of primacy attached to the Gwynedd House of Maelgwn. Perhaps the salvation of Wales lay in the fact that for another two and a half centuries England, too, remained divided against itself between rival kingdoms of the north, the midlands, and the south, and finally also the Danish power. Through that period the English adversary was the midland kingdom of Mercia, the "Kingdom of the Marches," lying along the whole extent of the Welsh border from north to south.

Constant Warfare on the Marches

Towards the end of the eighth century the great Mercian King Offa drew that boundary between Wales and his own kingdom which can still be traced from the Dee to the Taff and is known as Offa's Dyke; the land between the Severn and the Wye, hitherto a debatable ground, became definitely English. Offa's predecessor had been held at bay by Cadwaladr's grandson Rhodri (it was an all but invariable rule that whenever the Welsh adopted a national leader it was to the King of Gwynedd that they turned), but the temporary unity he had given fell to pieces again after his death.

Another Rhodri, "the Great," of Gwynedd again united the Welsh in the ninth century, the main enemy this time being the Danes or Northmen, who harried all the coasts of Great Britain and Ireland impartially. But after this Rhodri, the next great figure is that of his grandson who ruled in Dyfed (South Wales), Howel the Lawgiver, who after Alfred the Great's fashion codified the laws and customs of the Welsh, which were still emphatically of the tribal not the territorial order.

Effects of the Norman Conquest

The Welsh princes generally would seem to have owned the English successors of Alfred as "father and lord," but that was at best a very shadowy recognition of prestige rather than of sovereignty. The name of a Llewelyn King of Wales first appears as that of the husband of the last of the house of Maelgwn, a successful prince early in the eleventh century.

There was another break-up on his death, but his son Griffith recovered sway in Gwynedd, and would have become a formidable menace to the English of the marches if he had not met more than his match in Harold Godwinson, one of the rare English captains who campaigned successfully in Wales. And even against Harold, Griffith might have held his own if the Welsh themselves had not turned against him, slain him, and offered

submission to Harold, who, however, soon afterwards met his own doom at Hastings.

Occasional tribute and occasional homage to the King of England as "father and lord" were, so far, the limits of Welsh submission to England, for the English found campaigning in Welsh mountains unprofitable, and, on the other hand, though Welsh princes might raid English territory, there had been no national challenge of their powerful neighbours on the part of a generally disunited Welsh people. But the Norman conquest brought into the field more dangerous and aggressive enemies in the Norman barons on whom the Conqueror bestowed lordships and earldoms on the Welsh marches.

Griffith had left no definite successor. Wales was once more a collection of principalities or chieftainships, of which many were in dispute. Roughly speaking, Gwynedd meant the north-west, with the north from Conway to Dee; the middle west was Ceredigion; the middle east Powys; the south Dyfed (Pembroke), Debenbarth (Carmarthen), Murganwyg (Glamorgan), and Gwent. The Norman marcher earldoms from north to south were Chester, Shrewsbury, Hereford, and Gloucester.

Lordship of the Norman Barons

From these centres the Norman barons extended their own dominions, securing their acquisitions by the castles they raised, driving their way on the north to Rhuddlan and the Conway, in the centre to Montgomery, and in the south by degrees through Murganwyg and into Dyfed, where they built Pembroke. Before the end of the eleventh century they were dominant—a military garrison—in more than half Wales. Gwynedd maintained its independence.

Rufus made sundry attempts at conquest, but brilliant though he was as a soldier, the mountains were too much for him. Henry I. worked by diplomacy, which meant largely the combined arts of setting his antagonists at odds with each other and making promises which could be evaded with more or less plausibility. Still, Gwynedd, Powys, and Debenbarth southward preserved a precarious independence, the heroes of the time being Griffith ap Conan of Gwynedd and Griffith ap Rhys of Debenbarth.

The English anarchy under Stephen checked the attacks of the Norman marchers from the east and south. The old ascendancy of Gwynedd prevailed, because it was less open to direct attack than either Powys or Ceredigion and Debenbarth, to whom its support was necessary. The pressure was renewed when Henry II. became king and master of England, but the strategic conditions

WALES & ITS STORY

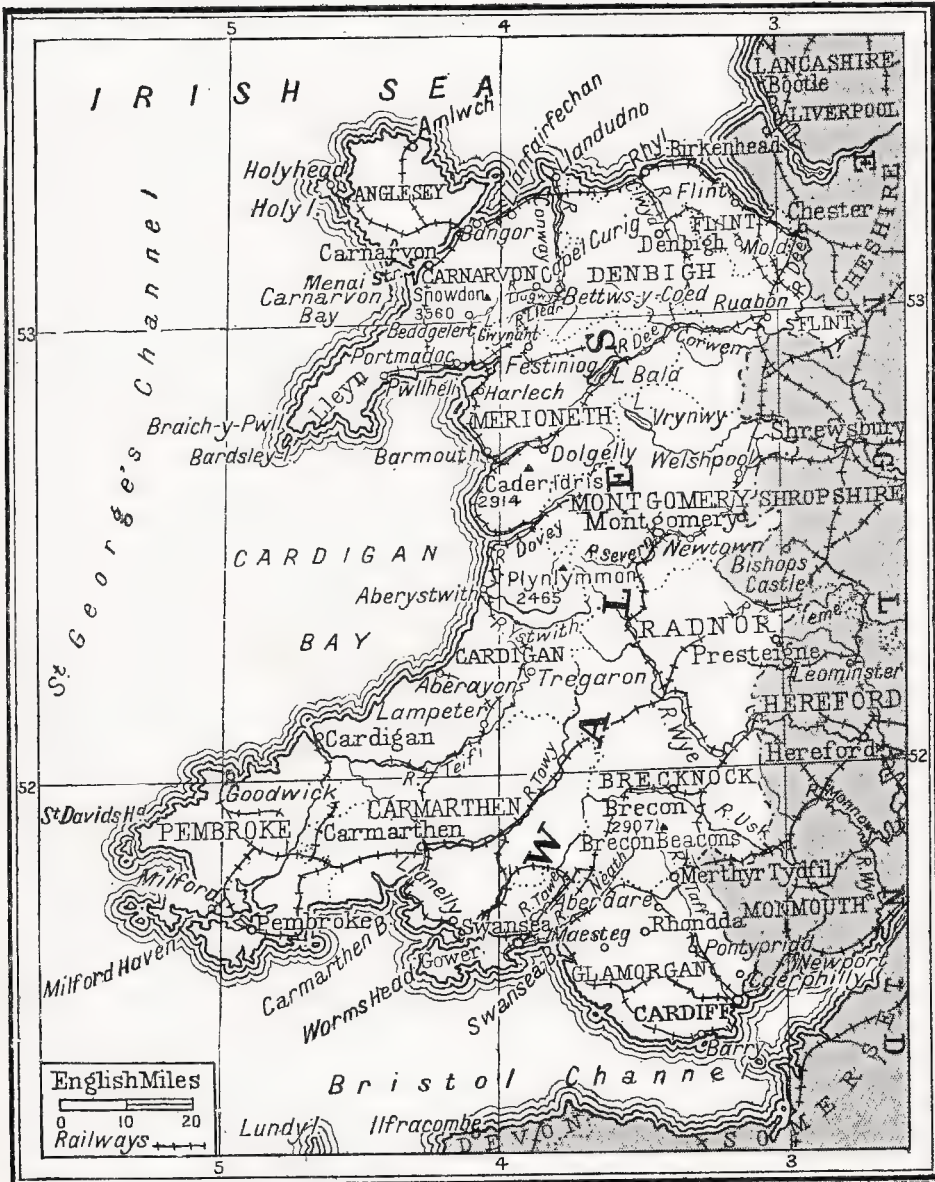
defeated him, as they had defeated Rufus, when Owen of Gwynedd and Rhys of Debenbarth stood together. His campaigns ended in a stalemate; in fact, the Welshmen rather recovered ground, capturing Cardigan in the south and Rhuddlan in the north.

After Owen's death (1172) the hegemony passed for a time to Rhys. The policy of both may be regarded as the consolidation of Wales—at least a Welsh Wales—in actual independence which, for the sake

of peace, recognized a technical overlord in the King of England.

This was the policy bequeathed to "the Great" Llewelyn ap Iorwerth, the grandson of Owen of Gwynedd. The marcher barons of England enjoyed the privilege of waging private war, which was denied to the rest of the English baronage.

Virtually, Llewelyn's claim was to rule over Gwynedd and as much of the rest of Wales as would acknowledge him as



overlord, by Welsh law, not English law, while acting personally as a feudatory of the English king, John or Henry III. Consequently, he was in effect an ally of the barons of England in their contests with those two kings in the first forty years of the thirteenth century—except when it suited him to ally himself with the Crown by reason of his rivalry with the marcher barons, among whom the Mortimers of Wigmore were becoming prominent.

Welsh Unification Under Llewelyn

A necessary condition was Welsh unification through the ascendancy of Gwynedd. That purpose he was largely successful in accomplishing. The Welsh princes, at first hostile to any supreme authority, presently found that it was only under Llewelyn's leadership that they could escape subjection to the marchers, with whom he alone as a soldier or diplomatist was able to cope.

Most remarkable of his achievements was the establishment of a Council of Princes; the difficulty was to imbue them with loyalty to the idea of unity—particularism was as rampant among them as in the city-states of ancient Hellas, and for the time this was overcome by the personal ascendancy which his character and abilities established.

Before Llewelyn died all Welsh Wales—that is, so much of the country as was not dominated by the marchers' castles—owned him as overlord, and it included a good deal which at the beginning of his career seemed to be passing under the marchers' dominion.

Once more, with his death in 1240, dissensions and rivalries revived; once more, under his grandson Llewelyn, the great antagonist of Edward I., there was to be a brief restoration of unity with the same conception at the back of it—an independently governed Welsh Principality acknowledging the formal suzerainty of the King of England. But that idea was incompatible with Edward I.'s conceptions—as John Balliol was to find in Scotland. The Crown was to be actively supreme.

The First Prince of Wales

Llewelyn had aided Montfort; Edward distrusted him; he distrusted Edward. The manifest distrust on each side intensified it on the other side. In 1277 Edward resolved that Llewelyn must be forced decisively to submission, and his campaign of that year imposed on the Welsh prince the treaty of Rhuddlan, which left him "Prince of Wales" in name, but in fact of Gwynedd only. Everywhere else princes and people found themselves at the mercy

either of marcher lords or of royal officers. In 1282 an insurrection broke out. Not Llewelyn himself but his brother David had started it, but Llewelyn placed himself at its head. Edward was now resolved to crush resistance once for all, but conquest was still incomplete when at the end of the year Llewelyn himself was slain in a chance encounter.

There was no one to take his place, the resistance collapsed, and Welsh independence, as the great Llewelyn had conceived it, was wiped out for ever by the Statute of Wales or Rhuddlan (1284), which made the Principality an appanage of the English Crown. Nearly twenty years later Edward handed it over to his heir-apparent, and that practice has been continued down to our own day.

All that had ever owned Llewelyn's overlordship was included in the new Principality, which was reckoned as an estate of the king's. The minor princes were ejected by king's officers, the whole was divided English fashion into shires under the king's sheriffs. New castles, masterpieces of military art, garrisoned by the king's troops, held the country in subjection and became the centres of industrial colonies; it was long before the new rule ceased to have the character of a military occupation.

How Union with England Came

Though English laws were introduced, much of the Welsh customary law was allowed to survive. The Principality was encircled on east and south by the marcher lordships. Although at the outset in Wales, as in Scotland at the same period, not a little brutality was displayed by the officers of the new government and the English soldiery, the risings which took place were overwhelmed as Wallace was overwhelmed, and there was no Bruce to time a fortunate insurrection at the moment of the great Edward's death.

The tyranny of English conquest gave place to the normal English instinct for ordered justice. Welsh archers (as well as other light-armed troops), from whom the English learnt the military value of the longbow, served valiantly at Crecy and Poitiers, and the Black Prince inspired a personal loyalty. Wales, in short, during the fourteenth century, became reconciled to the loss of her independence, and, in fact, enjoyed a substantial increase of material prosperity; and though the system of government was imposed from outside, the officers appointed were for the most part Welshmen.

But the feuds with the marchers remained, and it was a feud between Lord Grey of Ruthin and his Welsh neighbour Owen Glendower, in whose veins ran the blood of Maelgwn, that in Henry IV.'s

reign led the latter to raise once more the standard of Welsh independence, ally himself with the Percy revolt, and maintain a struggle which was only slowly and painfully subdued. By the end of the reign he was only a fugitive outlaw among his native hills; and about the time of his death Welsh troops were sharing in the glories of Agincourt.

Then, by a curious turn of fortune, a Welsh gentleman, Owen Tudor, became the husband of Henry V.'s widow, and through his son's marriage to Margaret Beaufort became the grandfather of the man whom the Lancastrians chose to regard as the representative of their claims, so that a Welshman founded the Tudor Dynasty as Henry VII., and was the ancestor of every monarch who has since worn the crown of England or of Scotland.

It was not until the reign of Henry VIII., however, that Wales was actually incorporated with England (1536). Even then Wales, like the north of England, had its executive vested in the arbitrary "Council of Wales"; both Councils, however, were abolished a century later by the Long Parliament (1641).

Welsh loyalty to the Crown never failed; it had become ingrained under

the Welsh dynasty of the Tudors, and it was consistently displayed in the civil wars of the seventeenth century. Cromwell, himself the great-grandson of a Welshman, was engaged in suppressing a Royalist rising in Wales in 1648, just before he marched to rout the Scots army of invasion at Preston. But the Welsh nationality and the Welsh character remained always distinctive and separate.

The Welsh did not become English; the English who settled among them became Welsh, and Welsh not English continued to be the everyday language of the people, though the separate political history of Wales closed in the sixteenth century.

The earliest surviving fragments of written Welsh belong to the period of the ninth and tenth centuries, but it was not till somewhat later that "The Four Ancient Books of Wales," which may be described as the beginnings of Welsh literature, made their appearance. Some portions of these deal with topical events and there is a wealth of elemental poetry and powerful prose.

Wales is still unmistakably distinct from England, one—though the smallest—of the units of which the United Kingdom is composed.

WALES: FACTS AND FIGURES

The Country

Forms a peninsula on the west coast of England, being bounded on the east by the English counties of Monmouth, Hereford, Shropshire, and Cheshire, and on the north, south, and west by the Irish Sea. Most of Wales is mountainous, except for the Vales of Glamorgan and Carmarthen and the Pembroke lowlands. On the north-west coast and separated by the Menai Strait is the island of Anglesey.

The main rivers are the Dee, about 70 miles long and falling 530 feet during its course from Lake Bala to its mouth near Chester; the Conway; the Teifi and Dovey, flowing to Cardigan Bay, and the Severn, Wye, and Usk, rising near Plynlimmon. Total area, comprising twelve counties, about 7,468 square miles; estimated population 2,207,000.

Government

For purposes of government Wales is associated with England and is subject in local administration to similar conditions, with the exception that there are separate organizations to deal with health, education, etc.

Commerce and Industries

Commercial and industrial activity is located chiefly in South Wales and the district round Wrexham. The great shipping industry of Cardiff and Swansea, and the South Wales coal-fields, one of the world's largest deposits of anthracite, are the chief sources of wealth. In addition there are many works dealing with galvanizing, patent fuel, tinplate, steel, weldless tubes, spelter, and oil refining. There is also an important output of coke and the coal-tar by-products which include pitch, tar, sulphate of ammonia, naphtha, anthracene and creosote oils, sulphuric acid, and naphthalene salts. Slate quarrying is extensive in North Wales.

One of the principal imports is timber, used largely for pit-props and other coal-mining purposes. Imports of timber in 1922 were valued at £2,313,262 and of iron ore for same year aggregated 825,847 tons. Total imports into South Wales ports for 1922 aggregated 2,779,630 tons, and exports of coal and coke 28,258,225 tons.

Communications

Under the Railways Act 1921 the important docks at Cardiff, Barry, Port Talbot, and Penarth and the railway companies associated with them were incorporated with the Great Western Railway.

Religion and Education

The Church in Wales and Monmouthshire was disestablished in 1920 under the Welsh Church Acts of 1914 and 1919, and Wales was created a separate Archbishopric. The property formerly in the hands of the Church in Wales together with £1,000,000 subscribed by Parliament were to be distributed, by a body known as the Welsh Commissioners, among parties representing the Church, and also to the University of Wales and to certain other authorities. The province of Wales contains five dioceses, Monmouth, Llandaff, Bangor, St. Asaph, and St. Davids. Baptists, Wesleyans, and Congregationalists form a large part of the population. The University of Wales, dating from 1903, comprises colleges at Cardiff, Bangor, Aberystwyth, and Swansea, and affiliated theological colleges at Bala, Aberystwyth, Carmarthen, Cardiff, Brecon, and Bangor.

Chief Towns

Cardiff (estimated population 200,000), Swansea (157,000), Merthyr Tydfil (80,000), Pontypridd (47,000), Barry (33,000), Wrexham (19,000), Pembroke (15,000), Bangor (11,000), Carmarthen (10,000), Carnarvon (9,000), Aberystwyth (8,000), Abergavenny (8,000).



DIFFERENT RACES BUT A SINGLE NATION IN THE TRIUNE KINGDOM OF YUGO-SLAVIA

Premiently Yugo-Slavia is an illustration of a state resulting from the idea of common nationality. The polyglot crowds that gather in its marts, as here in the water-me-on market of Kopriviti, are composed of men of different races and different religions and speaking different languages, but all animated by a collective conscience, a collective will to live, which is the essence of nationality. It is this that differentiates the cosmopolitan crowds of Yugo-Slavia and of the new Poland from those, animated only by desire for material profit, that throng the markets of other great industrial centres

Photo, L. G. Popoff



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